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Pami. Halli Jones.

HISTORY

OF

The Mission

OF THE

CHURCH OF THE UNITED BRETHREN

IN

SAINT KITTS

FOR THE PAST HUNDRED YEARS.

With a Map of the Island.

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OF THE CHURCH OF THE UNITED BRETHREN."

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Gen. v. L. T. Reichel.

ST KITTS.

♂ *Moravian Mission Stations*

6 Outstations and Schools.

In Basseterre, Bath Forum and Bristol School

† *Church of England.*


♂ Wesleyan Stations

1877.

17°
2517°
20'

50 West

62° 45'



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RETROSPECT *of the HISTORY of the MISSION of the BRETHREN'S CHURCH*
in St. KITTS for the PAST HUNDRED YEARS.

From the Missions-Blatt.

St. Kitts, or St. Christopher's, is one of the group of islands in the West Indies known as the lesser Antilles, and is a Colony of Great Britain. The name was given to it in honour of its discoverer, Christoforo Colombo (Columbus), who first landed on the island in 1492. At that time it was thickly covered with forests, and peopled by Caribs, the original inhabitants of the West India islands. The first settler is said to have been an English adventurer of the name of Thomas Warner, the leader of a crew of seamen. They were soon followed by some French sailors, who also settled upon the beautiful island, and commenced cultivating the soil. The Caribs now began to oppose the further extension of these foreign settlers, but, after several bloody conflicts, they were totally defeated with great loss, the remnant being obliged to flee to other islands. In later years the possession of the island was frequently disputed by England and France, until by the peace of Utreeht in the year 1712 it was finally recognized as belonging to the British Crown. From this time the French settlers gradually began to emigrate, seeking dwelling-places elsewhere, chiefly on the island of St. Domingo. The cultivation of St. Kitts now made rapid progress, but the good results were almost totally effaced by a terrible hurricane in the year 1722. Persevering exertions on the part of the settlers, however, assisted by the importation of negro-slaves as field-labourers, overcame all difficulties.

St. Kitts is at the present time a flourishing, well-peopled colony, carrying on a considerable trade with other colonies, as well as with England. As regards the fertility of the soil and the picturesque beauty of the landscapes, this island may certainly be reckoned amongst the most distinguished of the West Indian group. The plantations are chiefly situated along the coast, and reach as far as the range of mountains which runs from end to end of the island. The fields of sugar-cane and other tropical products, the houses of the proprietors and gentry, the dwellings of the negroes, the wind-mills scattered here and there,—all these combined give a wonderful charm to the scene which is presented to the eye of the observer. Basseterre is the chief town: it is situated on the South Coast, and is neat and attractive in appearance. There are also some smaller towns on the same coast, Old Road Town and Sandy Point Town, and one, Dieppe, on the northern coast. Not far from Sandy Point, perched on the summit of a precipitous hill are the ruins of a former fort, Brimstone Hill, which in times of war afforded an important means of defence for the island. The soil is not only admirably adapted for the cultivation of the sugar-cane, but also supplies rich crops of many other West Indian products. The broad leaved banana, with its abundant fruit, affords the negroes an article of food both nutritious and pleasant to the

taste ; oranges and pineapples grow plentifully, as well as the lofty yet slender cocoanut, with its fruit as large as the human head, hanging in clusters, often 200 in number, under the beautiful crown of large feathery leaves, which rustle with every passing breeze. The island covers an area of about 68 square miles and is 70 miles in circumference. The principal peak of the mountain-range is 3900 feet high. Rising like a huge cone from the middle of the range is Mount Misery, an extinct Volcano, whose crater lies deep down between the rocks, and offers to the naturalist a booty of the richest kind. Clouds of smoke still frequently surround the lofty summit. This volcano, though apparently extinct, may possibly be the cause why St. Kitts is more frequently visited by earthquakes than other islands in the West Indies, a fact to which our own Mission history will bear frequent and at times terrible testimony. Hurricanes also occur. Compared with the climate of other islands, that of St. Kitts may be considered healthy, although outbreaks of yellow fever occasionally take place. Formerly, when the land was less cultivated, much damage was not unfrequently caused by heavy rains ; now, the lack of a sufficient supply of water is more commonly experienced.

The number of the inhabitants is about 23,000, of whom from 16,000 to 17,000 are negroes. St. Kitts is separated from the smaller mountainous island of Nevis only by a narrow channel. Antigua lies about 70 miles distant. The island is divided into 9 parishes or districts. Besides the Anglican Church, which so early as the time when our first missionaries landed on the island, had a clergyman for the benefit of the white inhabitants in the chief town, there are 8 stations belonging to the Methodists. Our own mission has 4 stations, one in Basseterre, a second in Bethesda in the negro village of Cayonne; a third at Estridge in the parish of Nicola Town, and the fourth at Bethel on the plantation Profit.—(See the *Moravian Atlas*).

Before the arrival of our first missionaries, the black population lived in total ignorance, addicted to all the fearful crimes of heathenism. Slavery added new horrors to their condition. The negroes were driven to their work with the whip, and were regarded by the whites as no better than the beasts. At that time they knew nothing of the power and consolation of the Gospel. How these blessings were brought to them, and how the light of the same by the mercy of God, gradually overcame the power of darkness, is now to be brought before our readers in the following narrative.

I.—*Commencement of the Mission under Br. Gottwalt, 1777-1778.* The Brethren's mission in Antigua had been begun in the year 1756, under peculiar difficulties, owing chiefly to the opposition of the planters and other white inhabitants of the island. Br. Samuel Isles, the pioneer in this mission, had died in 1762, after having baptized 39 negroes during the 9 years of his service. The work continued by his successor, Br. Peter Braun, made at first but slow progress, until the year 1772, when an awakening took place among the negroes, which spread in a remarkable manner, and became the

cause of a rapid and striking extension of the mission. In 1774, a second station could be commenced at Bailey Hill. The number of converts increased by thousands, and the results of the preaching of the Gospel plainly proved, that the poor blacks had been capable of understanding the teachings of the Christian religion, so that their hearts and lives had been decidedly influenced thereby, and that the converted negroes not only entertained no hostile feelings against the whites, but were really better and more faithful slaves than their heathen companions. News of all this reached the neighbouring island of St. Kitts, where amongst the planters were found several kindly disposed and intelligent gentlemen, who were willing to give some support to this beneficial result of missionary labour. Amongst these was a truly Christian gentleman of the name of Gardiner, who held a legal appointment on the island, and was also the owner of a plantation. Whilst on a visit in England this gentleman had an opportunity of expressing his wish to the agents of our missions in London, Br. Benjamin La Trobe and Br. Wollin, that missionaries might also be sent to St. Kitts as they had been to Antigua, at the same time promising to render them every assistance in his power, and to give them at once free access to his own plantation, Palmetto Point. His request was forwarded to the Directing Board of the Unity, by whom Bishop Martin Mack of St. Croix (well known in the history of our West Indian Mission as having presided over the Brethren's work in the three Danish islands between 1762 and 1782, the year of his decease at Friedensthal) was commissioned to call at St. Kitts, when on an official visitation to Antigua. Br. Mack did so, and after personal consultation with Mr. Gardiner, and an interview with the Governor of the island, sent a favourable report to the Directing Board. Upon this, in the year 1777, two brethren were appointed to commence the mission in St. Kitts, Br. John Daniel Gottwalt, a German, who had already been engaged for some years in the service of our Church in Ireland, and was therefore well acquainted with the English language, and Br. James Birkby, an Englishman. Br. Gottwalt, being the elder of the two, was entrusted with the superintendence of the new mission. They set sail from Portsmouth in company with a fleet of about 50 or 60 vessels under the protection of several ships of war, a precaution rendered necessary on account of the war between England and America, and reached Antigua on the 18th of April. Here they remained six weeks for the purpose of making themselves acquainted with the working of this mission, and then proceeded to St. Kitts in company with Br. Braun. They reached Basseterre on June 14th, and Br. Braun, landing the same evening in spite of a high sea, which at times endangered the safety of the boat amongst the breakers near the shore, immediately informed Mr. Gardiner of the arrival of the missionaries. The next morning this gentleman sent his boat to convey them ashore, when he met them himself with a hearty welcome at the landing-place. The text for the day was from Joel iii. 1, "After those days I will pour out my Spirit on all flesh," &c.

The first impression made upon the missionaries on reaching the

town was rather sad. It was Sunday, but the shops were all open, all kinds of traffic were carried on just as on other days, and the loud noise proceeding from the negro-market was something terrible to listen to. Mr. Gardiner took the missionaries to his own residence at the distance of about an hour's ride from the town. His wife gave the strangers a most friendly reception, and hospitably entertained them for some time. In the course of the evening of the day of their arrival Mr. Gardiner gathered together all his negroes into a large room in his house, where Br. Braun addressed them in a warm-hearted and impressive manner. A few days later Mr. Gardiner introduced them to the Commander-in-chief of the Leeward Islands, who had just returned from a visit to one of the neighbouring islands. This gentleman also received them in a most friendly manner, and expressed the pleasure their arrival on the island afforded him. Their first care now was to find a house in Basseterre, as they particularly wished to reside in or near the town. This was a difficult matter on account of a fire which had shortly before destroyed a part of the town. At length they succeeded in procuring a suitable house, the proprietor of which was willing to admit them as yearly tenants, Mr. Gardiner making himself responsible for the payment of the rent. The house was at the end of College-street, close to the town, though at some little distance from the chief business parts. The two missionary couples were able to enter their new abode on the 14th of July, and Br. Braun immediately returned to Antigua.

The Instructions given to these missionary Brethren by the venerable Bishop Spangenberg, then seventy-four years of age, in the name of the Directing Board, were the following:—"First of all we would entreat you, for Christ's sake, to watch over yourselves, that you may not suffer loss in your own souls. You know that your adversary goes about as a roaring lion, seeking whom he may devour, whom we must resist steadfast in the faith. There is, therefore, very urgent cause why we should be on our guard, and keep strict watch over ourselves. We must guard against the smallest unfaithfulness, or we may even be punished with our sins. In the *second place*, we especially recommend you to seek to maintain the most cordial and confiding fellowship with our Saviour. Give heed to the voice of His Spirit. Cast yourselves like little children on your loving Father in heaven, and whilst being anxiously concerned for nothing, let your requests be made known to Him in everything by prayer and supplication with thanksgiving. If you abide steadfast in faith and childlike in confidence, you will be able to continue your course in joy and gladness. In the *third place*, endeavour to keep the unity of the Spirit in the bond of peace. If each esteem other better than himself, this will not be difficult. Be open-hearted in your dealings one with another, and forgive one another, even as Christ forgives you daily and abundantly. Remember the words of the Saviour, 'thereby shall all men know that ye are my disciples, if ye have love one to another.' In the *fourth place*, let the word of Christ dwell among you richly in all wisdom. When dwelling together in St. Christopher's as a small congregation, edify

one another frequently, by reading the Scriptures, and singing hymns together, &c. The Brethren in Cairo do this, and find it good. In the *fifth place*, let me remind you that your household affairs cannot be separated. You form together *one* house; therefore, let each do what he can for the common good. If one or the other can earn anything, let him do so heartily, but let him not keep it for his own exclusive benefit. Divide your work in such a way that to each one may be allotted that for which he has the required gifts and ability. What each one needs for his personal wants will be furnished from the common fund. You all know that we should soon be compelled to suspend our mission-work, if we were obliged to send money from Europe for each one's maintenance. For this reason the Brethren and Sisters among the heathen, do what they can to assist the funds of the Mission.

“As regards the mission-work itself among the heathen, remember the words: ‘they that sow in tears shall reap in joy.’ Do not become weary in going after the poor negroes, and speaking to them concerning the salvation of their souls. Speak to them in such a way that they will be able to understand you. Let not your addresses be above their capacities. Private intercourse of the Brethren with the negroes, and of the Sisters with the negro women is essential, in order that you may learn to know what kind of people you have to do with. May our Saviour give you to feel some sparks of his own love in your hearts, and when they burn with love to the poor people, and are filled with hunger for their soul's salvation, the Holy Ghost will teach you what you shall speak. White people are often unable to believe that our method of preaching the atonement by the blood-shedding and death of our Saviour, is able to change even negroes to new creatures; do not enter into discussions on this subject, but continue to preach Christ crucified; and our Saviour will Himself own your efforts, and that will be the best proof we could possibly give both for ourselves and for the Gospel we preach. The fact that the Lord has already inclined the heart not only of Mr. Gardiner, but also of the Governor toward our Mission in St. Christopher's is in itself encouraging, and will considerably facilitate our work. That same God and Lord be your only trust and stay. Be cautious and prudent in availing yourselves of the favour of men. When the late Count Zinzendorf was on a visit to St. Thomas, he found only one gentleman kindly disposed toward our mission there, a Mr. Carstens. This gentleman ordered his slaves, of whom he possessed a great number, to attend the meetings of our Brethren. They did this, but still remained unconverted. On the other hand the negroes, both men and women, who were beaten by their masters or mistresses for attending the meetings, were converted, and became the first-fruits of the negro congregation in St. Thomas. It is the Saviour Himself who possesses the key of David; when He opens, none can shut, and when He closes, none is able to open. You are going to a climate to which you are not accustomed; but, when you feel the heat oppressive, think of the bloody sweat of Jesus, and resist all temptation to irritability of temper. Be

moderate in all things, and be careful of yourselves on account of the souls entrusted to your care, then remember the verse :

“ Of our lives we will be careful,
While reserved for His use ;
But when He demands, unfearful,
Wealth and life for Jesus lose.”

Those words of Jesus were doubtless spoken with special reference to such circumstances as your own, ‘Whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel’s, the same shall save it.’ Go therefore in the name of our Lord Jesus Christ, remembering His words: ‘Lo ! I am with you always, even unto the end of the world.’ ”

The Brethren now commenced their labours by keeping meetings on Sundays and week-days, alternately in their own house and at Palmetto Point. This was a new thing that had never been heard of before, and it excited the opposition of both whites and blacks ; but Mr. Gardiner knew well how to deal with such opposition in an energetic and decisive manner. He also did his best to introduce the Brethren to the planters, who for the most part were not favourably disposed to the Mission. This rendered great prudence necessary on the part of the Missionaries, lest they should be brought into perplexity by light-minded company. The Anglican clergyman, who appeared to be quite at home in such circles, boasted to the Brethren that at the request of a landed proprietor, then resident in England, he had baptized some negroes, and by so doing had earned not a little money. But this tone of derision was soon laid aside for more friendly conduct, when it became known that the Governor himself was favourably disposed towards the mission-work of the Brethren.

The numbers attending the meetings continued to increase, not only on Mr. Gardiner’s plantation, but also in town. By degrees the negroes began to perceive that the efforts of the Brethren were really intended for their good, and the Missionaries’ words also made a marked impression. By occasion of Br. Gottwalt’s illness, the negroes manifested not a little affection and gratitude ; numbers of them came to see Massa, and to enquire how he was, and many even wept when they saw him lying on his sick bed, and heard the affectionate words he addressed to them.

Towards the close of the year some of the negroes could be formed into a candidates’ class for baptism. One old negro woman, when visiting the missionaries in their house, to whom they were endeavouring to make it clear that the Saviour of sinners, of whom she had heard them speak in the meetings, had become man and died for her sake, and had loved her and wished that she should be saved, fell upon her knees, lifted up her hands and exclaimed, “ O massa, that is so sweet, such good news I have never heard in all my life ! ”

In December the Brethren commenced the so-called “ speaking ” with those who had been most faithful in their attendance at the meetings. When asked whether they had listened with attention

to the sermons they had recently heard, and whether they understood what had been said, many gave very satisfactory answers. One negro woman could not cease speaking of the impression a sermon on the parable of the ten virgins had left on her mind. "It is just so," she said, "our hearts are the lamps, but they are very empty and dark and dead, therefore I pray our Saviour that He would pour much of the oil of faith into my poor heart, and not let me go to sleep again."

The Brethren had been much concerned, and indeed afraid, when looking forward to the approaching Christmas week, at which time many heathenish revelries usually took place both in the country and in town. It was the custom, at this season, to allow the negroes their liberty for several days, and the planters were rather glad to see their negroes spend this merrymaking time in as wild and unrestrained a manner as possible, regarding it as a kind of compensation to make amends for all the ill-treatment and oppression they had suffered during the year, and as likely to restore the goodwill of the blacks towards their masters. Day and night there was almost incessant drumming, dancing and uproar; rum and spirits were freely indulged in, followed as was to be expected by all kinds of heathenish debaucheries, a description of which would be utterly impossible. For the purpose of preventing riots during this time of revelries, the white inhabitants of the island formed themselves into armed bands and patrolled the island. Our brethren were now very anxious to see whether the meetings would be visited, and were much pleased to find that many negroes did come.

On December 24th Br. Gottwalt kept the Christmas-eve meeting, in which he read the history of the birth of Jesus, after which he delivered an address and offered fervent prayer to our Saviour on behalf of all the inhabitants of the island. On their return home some of the negroes encountered one of the patrols. "Where do you come from so late?" was the question. "From College Street," was the ready answer. "What have you been doing?" "We have also been keeping watch in our own way," they replied; "Massa has been praying for us and for everybody on the island." "Very well," said the captain of the patrol-guard, and permitted the terrified negroes to pass on.

Early in the morning of Christmas-day repeated cannon-shots gave the signal from the fort of the town; soon the gun-shots of the negroes were heard here and there, and a fearful drumming and noise commenced. But in spite of all this, several again came to the service in the forenoon, and even some children to the children's meeting. As was naturally to be expected, these were very ignorant and could give no answer when asked why Christmas was celebrated; but they listened with great attention to what was told them. In the afternoon Br. Gottwalt again preached, and was listened to by still larger numbers. After this service he conducted a singing-meeting, at which he accompanied the singing with his flute. Not far from the place of meeting a wild dance was going on, but the noise ceased as soon as the preaching commenced, and was not again begun until after the conclusion of the last service.

Even the patrol-guards endeavoured to pass by the mission-house with as little noise as possible. On the last day of the year Br. Gottwalt kept the concluding meeting, speaking on the words of the daily text : " God calleth those things which be not, as though they were " (Romans iv. 17), applying the words to the new mission ; then he thanked the Lord for all He had done in the course of the year, and commended them all to His continued grace. " Our dear negroes," Br. Gottwalt writes in his report, " were quite affected by this novel and unusual celebration of New Year's Eve, and during the prayer many were moved to tears. At the close of the service they shook hands with us, wishing us God's blessing for the new year, and then returned home with thankful and happy hearts. The Lord has done much for us, and we have confidence in Him that He will continue to abide with us, and bless the work of our hands."

During the course of the following year, 1778, the Brethren were rejoiced to see the attendance at the meetings gradually increase. A candidate for baptism, a negro woman of the name of Catto, when on her way to the service, was so severely beaten by her master on the public road, that blood flowed from her wounds ; still she bore the treatment patiently, and was not deterred from attending the meeting.

In order to become better acquainted with the negroes on the plantations in the country, Br. Gottwalt undertook a journey on foot in the month of February, during which he visited 12 plantations between the town and Sandy Point. That part of the island had been described to him as thickly peopled, and the Governor had expressed the wish that the Brethren would establish a station there. At all the places visited Br. Gottwalt had ample opportunity of addressing the negroes. Many of the planters invited him to their table, entertained him for the night, and provided him with a horse to ride to the next plantation. " Oh ! that I had only more feet for walking, and more tongues for speaking," he wrote when referring to this journey. In this locality was situated the plantation of a lady of rank, who resided in England. She was acquainted with the Brethren's Church, and forwarded a letter to her agent, in which she not only desired him to give the missionaries free access to her plantation, but to do what he could to encourage their visits, and procure instruction for her negroes in the Christian religion. This was certainly very encouraging, but the distance from town rendered frequent visits in this neighbourhood all but impossible, at least for the present. On Church festivals, nevertheless, negroes came from that quarter in continually increasing numbers to attend the meetings in town.

That the Brethren also obtained access to some of the white people is proved from the fact that Br. Gottwalt was sent for to visit a sick planter. He frequently called upon him, and his pastoral attention was cordially and gratefully accepted. The sick person died in a few weeks in firm faith in his Saviour.

The Easter festival in 1778 was a season of rich blessing for many hearts, and the celebration was quiet and undisturbed,

although much uneasiness was felt at that time. A rumour had obtained pretty wide-circulation that a rebellion had broken out amongst the negroes in the middle portion of the island, whereupon the whites immediately formed their patrol-bands, and the militia was ordered to the locality named. The report proved to be false, but some negroes, accused of one or another crime, were nevertheless brought back and punished, as a warning to the rest. In addition to this the war between England and America, with which country France was now in alliance, was the cause of much anxiety and fear. A numerous English fleet was seen constantly cruising between the English and French islands, in order to prevent an attack by the French. This naturally kept the minds of the inhabitants in an unpleasant state of suspense. Mr. and Mrs. Gardiner decided to return to England, but, being detained for some time by friends on the neighbouring island of Nevis, they ultimately returned to St. Kitts.

During these times of trial and anxiety the gratitude and affection of the negroes towards the missionaries were variously displayed. To name but one indication of this, they spontaneously made a collection in money, which they handed over to Br. Gottwalt, who with the sum thus provided purchased a table covered with green cloth for the room where their meetings were held. The joy of the poor negroes was great when they saw the result of their contributions. Time after time they exclaimed, "Now we poor black people have just as nice a pulpit in our Church as the white people in town!"

In June, 1778, Br. and Sr. Birkby received a call to St. Croix, as the two mission-families did not work together in perfect harmony. The vacancy thus caused was filled in July by the arrival of Br. Antonio Weigel, who had once laboured in Barbados, and latterly spent some time in Germany. By degrees several children were induced to attend the meetings held for their special benefit, and often as many as fifty were gathered together, chiefly from the town. The first baptism was still delayed, as some of the candidates, who had been receiving preparatory instruction, had been removed to plantations at a considerable distance, or even to other islands.

On January 29, 1779, Bishop Mack and his wife came quite unexpectedly on a visit to the island, which much cheered the spirits of the missionaries. Br. Mack made himself thoroughly acquainted with the circumstances of the mission, and counselled the Brethren as to its further prosecution. He also visited the Governor, by whom he was received in a very gracious manner. In the course of a few weeks they again returned to Antigua, which island they reached in safety, although pursued by pirates and overtaken by severe storms.

In April of this year the rumours of a threatened French invasion were received, and five French ships of war actually made their appearance. But these soon retired on being opposed by six English ships, though they were often in sight during the following days. The militia was consequently kept under arms, and at

intervals the roar of cannon was heard from the fort. The excitement rose high in the town and provisions became very dear. In addition to this a large English frigate lying at anchor in the harbour suddenly took fire one night, endangering the safety of not only a number of vessels, of which there were 300, including 30 ships of war, at anchor, but also the town itself; yet all harm was mercifully averted.

Sunday, the 14th of November, 1779, was the happy festive day on which the *first-fruits of the mission were baptized*. These were the above-mentioned Catto, and a widow called Present. They received the names Catherine and Mary. The report thus refers to this circumstance: "Br. Gottwalt preached on the words, 'God is faithful by whom ye were called to the fellowship of His Son, Jesus Christ our Lord.' The baptism thus took place under the feeling of the Lord's presence. The negroes looked on with amazement and great reverence. Even some sailors, chiefly men of the roughest sort, who were at the time in town, and had come from mere curiosity to witness the proceeding, were visibly affected, and remained in respectful silence and attention to the close. Let us therefore praise the Lord and exalt Him. May He now, the heavenly gardener, who has Himself planted these plants, preserve them from all evil and cause them to grow and flourish!"

In a letter of March 30, 1780, we again read: "Since the first baptism a new season of grace has begun amongst our dear black people. Many are now desirous of being themselves partakers of this blessing. But we desire to act very prudently in this matter. The meetings continue to be well attended. The Christmas season has been a time of much blessing, and we have again concluded a year with our negroes at the feet of Jesus, and anew consecrated ourselves to His service. At the celebration of the "Heathen festival" (Epiphany) which here took place on Sunday January 9, the Lord was again very gracious to us, permitting us to baptize two more candidates, who had been previously instructed. The Passion-week and Easter festivals were also much blessed to us all, when many hearts were refreshed and strengthened by the meditation on the sufferings, death, and resurrection of our Saviour. Our house was not large enough to contain the numbers who flocked to the meetings. On Great-Sabbath we had a happy and blessed celebration of the Communion, and on Easter Sunday a Baptism. The candidate was the negro Joe, now called Joseph. It strikes us very much that the men appear to be more backward in enquiring after the salvation of their souls, and are more careless in their conduct than the women. The men certainly come to the meetings in considerable numbers, but they also more readily remain away and are lacking in steadfastness."

In July 1781, one of the baptized negro-women, who had given the brethren much joy by her Christian walk, was seized with a mental disorder, which may well have been caused by the fact of her having a mistress who was extremely severe and merciless in her treatment of her negroes. In an attack of madness she wished to escape from her own house and take refuge in the mission-house.

Thereupon she was bound with cords and heavy chains, and whipped without mercy. The mistress and her friends now laid the blame of all this upon the mission, and seemed to vie with each other in their insulting speeches and threats against the missionaries. Br. Gottwalt, having heard that the poor woman had again been flogged, went to visit her. She was overjoyed to see him, raised herself in bed, though suffering severe pain, and spoke quite collectedly with him. The mistress just then entering the room, in a fit of anger accused Br. Gottwalt of having given over the woman to the power of Satan, and ordered him immediately to expel the devil from her. On attempting to say a few words by way of reply, she threatened to dismiss him from the house and set the dogs at him. Regardless of these threats the missionary continued to visit the sick woman from time to time. Every kind of torture was resorted to for the alleged purpose of bringing her to her senses, and at last a sorcerer was fetched in, but she persistently refused to take his medicines. Strange to say the sick woman survived all this treatment, and afterwards recovered. But hatred and anger against the mission still continued, and this had the result, that many negroes, who had before attended church regularly, now gave up coming, perhaps from fear of the threats, or deterred by the ironical speeches of the whites. "Nevertheless," writes Br. Gottwalt, "we have been much gladdened by the faithful and steady conduct of the other negroes, and may say with truth that our little congregation of ten baptized and received members is a light in the midst of the terrible spiritual darkness of this island. It has been an encouraging feature in our labours, that marines and sailors occasionally come to the services in our church, especially some who had formerly been connected with the Methodists in England." Br. Gottwalt was also frequently sent for to visit sick sailors in the hospital.

In a letter to the Unity's Elders' Conference of Feb. 4, 1782, we find the following: "To the praise and honour of our Lord and Saviour we are able to say that we have been preserved in health and strength, and that no harm has come nigh us. The same may also be said of our Christian negroes, although we have all passed through considerable dangers. Many of the whites as well as of the negroes have for weeks been hiding in the mountains, and have only just now returned to their homes. On Jan. 11, namely, the English ships of war stationed here were surrounded by the French fleet, and Brimstone Hill, the fortress of the island, was besieged. A fearful cannonading was heard from that quarter. On the 25th, the English fleet obtained reinforcement, and a severe conflict took place between the two fleets off Basseterre, which was twice renewed during the following day. At length the English fleet maintained the position. On the 28th an engagement took place on shore between some English and French troops who had landed, and numbers of wounded soldiers were carried past our house, a sight fearful to behold! On the 30th, another fight took place between the English and French fleets. These times of alarm continued until Feb. 13th, on which day we received the intelligence

that Fort Brimstone Hill had surrendered to the French. The French fleet now surrounded the English vessels lying at anchor in the harbour, but under cover of night the latter succeeded in evading the enemy and escaped.

"Our fears have now been realized, and we are actually under French government, and have at present no idea how we may fare, and whether we shall still be permitted, in undisturbed liberty of conscience, to continue our mission-work. A French officer of high rank, who, though a Roman Catholic, knows something of Herrnhut and the Brethren, has called upon us and given us the assurance that we shall not be molested. He has even taken letters for us, which he has promised to forward to you by way of France. God bless him for this! You have given us permission, in case we are driven to extremities, to flee to St. Thomas. My wife and Br. Weigel were at first inclined to do so. But then, what would become of our Christian negroes? Shall we forsake these twenty and more people, eleven of whom are communicants? They have entreated us with tears not to leave them, and we have determined to remain here. We hope also that we shall not suffer lack of provisions, as English merchant vessels will be permitted for the next six months to bring goods and provisions to the island. Shortly before this misfortune a new English Governor-General had arrived here, and we had immediately forwarded to him an address which was afterwards published in the newspaper with a friendly and favourable answer. This had also beneficially influenced the feelings of the people here towards us. Instead of hatred and ridicule, they now showed us courtesy and friendliness. During the time of terror many of the whites took refuge in our house, as it appeared to them a safer place than the interior of the town in case of a bombardment. During the course of last year only two adults were baptized. The festival and Communion days were seasons of rich refreshment both for ourselves and the negro congregation. Owing to the bombardment, which continued more or less for weeks, my hearing, and my whole body and nervous system have suffered severely; I must therefore write very briefly."

June 6, 1782. "Thus far we have been able to continue our work undisturbed, although we are now under French Government. On one occasion we were in great danger owing to a sugar-cane field having been set on fire. The negroes in our neighbourhood, exclaimed in great alarm, 'Our minister's house is lost! and we shall be ruined too!' We immediately collected the best of our things to take them to a place of safety, and hurried into the garden, where with uplifted hands we cried to the Lord for help and protection. The wind soon veered round to the opposite quarter. We were very thankful indeed to find that the negro Joseph, whom I have named before, and who we feared had wandered away from the narrow path, was the first to come to our help."

Sept. 14, 1782. "You will be glad to hear that our friend Mr. Gardiner has been appointed Attorney-General by the French Government. On the 10th inst. he sent a messenger to invite Br.

Weigel and myself to come to him, as he wished to introduce us to the French Governor, Count Dillon. This Count Dillon is an Irishman by birth, and although only 30 years of age, is already a Brigadier-General to the King of France, a knight of the Order of St. Louis, &c. His lady is a French countess, sister of one of the chief cardinals in France. Mr. Gardiner took us with him to the audience chamber, where he introduced us to His Excellency. We were invited to be seated, whereupon a conversation took place, which is here briefly repeated. The Count addressed us in English, and sitting down near me, enquired in a friendly manner where I was born. I replied, 'near Strasburg in Alsace,' whereupon he said, 'that is charming, we can then speak French together.' I excused myself, stating that, as I had spent the greatest part of my life in Germany, Holland and England, I now scarcely felt able to converse in French. 'You belong to the people connected with Count Zinzendorf,' the governor remarked. 'We are members of the same Church to which Count Zinzendorf belonged,' I replied. 'But, was he not the founder and the head of your Church?' was the next question. 'He was the instrument in God's hand of renewing the ancient Bohemian and Moravian Church of the Brethren, and for that reason he is much beloved and highly esteemed among us.' 'Have you not Moravian monasteries and nunneries in your settlements?' the Count inquired. 'Pardon me your Excellency,' I replied, 'we have separate choir-houses for each sex, in which men and women reside, who are unmarried and are not members of families living in the settlements, but these are not monks and nuns; they carry on their ordinary work, and earn their living by the labour of their own hands.' 'I have heard,' said the Count, 'that polygamy is customary among them.' 'In that your Excellency is greatly mistaken,' I answered, 'of such things we know nothing.' To the further question, 'what is the name of your Church?' I replied, 'the name given in the British Act of Parliament is, The Church of the United Brethren, or the Unitas Fratrum.' Having brought a printed copy of this Act with me, I handed it to the Governor, who was now frequently interrupted by the entrance of officers and the handing in of reports. He only glanced over it, and said, 'I see you have the same privileges as the Quakers.' 'Yes,' I said, 'as regards taking oaths and military service.' 'Your chief settlements are in England, are they not, where Count Zinzendorf lived?' 'He only resided in England from time to time,' I replied, 'our chief settlement is at Herrnhut, in Saxony.' 'Ah! yes, Herrnhut,' said the Count, 'I was once there—but,' he continued, 'have you no settlements in French territory?' 'No,' I answered, 'such have never been attempted, because we did not know whether we should be tolerated.' 'Then you are Protestants?' 'Yes, your Excellency,' I replied, 'and for that reason we were exceedingly concerned, when the island was conquered by your troops, but Baron von Wallroben, the officer of the regiment of Picardy, told us, that we should be neither disturbed nor hindered in our work.' 'No,' exclaimed the Count, 'no one will place any obstacles in your way, of that you may be assured.' After a short interruption,

during which the Count had left his seat to issue some orders, he again addressed me, 'Your object in coming here is to make the negroes Christians by baptizing them?' I answered, 'Yes, but baptism alone will not make them Christians; he that believeth and is baptized shall be saved, therefore we first preach to the negroes Jesus Christ, the Saviour crucified and risen, and after this Gospel has touched their hearts and found entrance there, then we baptize them.' 'How are you supported here?' the Count further enquired. 'By the voluntary contributions of friends of Christian missions,' I answered. I now handed to the Count a copy of our address to the former English Governor, together with the original of his reply, with his own autograph attached. He looked at it very carefully, and on our rising to retire, wished us much success in our mission.

"At this moment a clergyman of the Church of England came forward, saluted us in a very cordial manner, and, whilst shaking hands with us, said, loud enough for the Count to hear, 'I am glad to see you here; you and I should certainly be the first to show respect and obedience to the new Government.'"

Count Dillon kept his word; and, as Admiral von Wallroben had assured the missionaries would be the case, the Mission did not in any way suffer by the change of government. "Generally speaking," as Br. Gottwalt wrote, "law and justice, order and discipline, prevail in the island under the new French Government more than under the former English rule. The English laws are certainly very good, but the manner in which they were carried out was very defective, and, in fact, it was a genuine Creole business." By this he meant, no doubt, that each planter considered himself a little Sovereign, and was in the habit of doing or leaving undone just what suited him, without any regard to the Government—nay, often even in direct opposition to it.

In March, 1784, Br. and Sr. Gottwalt visited Antigua for the purpose of seeing the well-known Bishop John de Watteville, who, with his wife, Benigna de Watteville, a daughter of Count Zinzendorf, whilst on their return from a visitation in America, had suffered shipwreck near the island of Barbuda, but having providentially succeeded in reaching the island in a boat, had gone from thence to Antigua, where they remained a few weeks. On their return to St. Kitts, Br. and Sr. Gottwalt were rejoiced to welcome Bishop Schaukirch and his wife, who, after the departure of Bishop Mack, to whom reference has already been made in this narrative, had accepted a call from North America to the Danish West Indies, and had now come to pay a visit to St. Kitts. Br. Gottwalt writes:—"He has kept several meetings for our black congregation, which were the means of much blessing to many hearts, during his stay of a fortnight amongst us. On leaving, he assured us that he had received a very favourable impression of our negroes."

In 1785 the brethren and sisters were able to give up their hired house for another, which had been bought for the Mission. It was close to the one they had hitherto been occupying at the end of College Street, and, although not large, having only two

rooms, in addition to the so-called Hall, it was for the present large enough for the missionaries. They had soon afterwards to pass through a period of rather trying experiences. A severe hurricane took place in the night between August 24 and 25, which did much damage in the island, although the mission-house did not suffer in the least; and then, in consequence of exposure and a severe cold taken during the night of the hurricane, Br. Gottwalt was attacked by a serious illness, which necessitated his keeping his bed for some months. About this time one of the two first-fruits of the Mission, the old negro woman, Mary, formerly known by the name of Present, departed this life. Suddenly falling down whilst out walking in the field, she was heard to utter a brief prayer to her Saviour, and immediately afterwards departed. She had been a faithful member of our congregation.

Then followed times of renewed blessing. During the Christmas season the preaching of the Gospel concerning the coming of the Saviour of poor sinners into the world, made a deep impression upon the hearers. Free mulattoes and white people also came to the services. On January 6th,—the festival of Epiphany,—six persons and a child of one of our Communicant sisters were baptized, which addition to our little congregation caused great rejoicing not only to Br. and Sr. Gottwalt, but also to the people themselves. "It was a day of grace," writes Br. Gottwalt, "for which we thanked our Saviour on our knees."

About this time a planter resident in St. Kitts bought 50 negroes in Antigua, and informed Br. Gottwalt of his having done so. The most of these negroes were baptized people, who in Antigua had been under the care of our Brethren. Great was the joy of these poor negroes when Br. Gottwalt visited there. On account of the distance of the plantation, which was about the middle of the island, Br. Gottwalt could not devote so much attention to them as he would otherwise have been inclined to do.

The same year two Methodist Missionaries, Mr. Baxter from Newfoundland, and Mr. William Hammett, arrived at St. Kitts. They at once called upon Br. Gottwalt and informed him that Mr. Hammett intended to remain as missionary on the island. On being asked whether he had any objections, Br. Gottwalt replied, "Certainly not, provided you preach nothing else but Jesus Christ, the crucified and risen Saviour." "The arrival of these men," writes Br. Gottwalt, "attracts considerable attention; blacks and whites alike flock to their meetings, both to see and to hear them. As they soon began to be acquainted with our negroes, the report rapidly spread that the Brethren's cause would now speedily die out, as these Wesleyans were not so strict in the matter of Baptism and admission to Church privileges, etc. This has, however, not been the case; our meetings are as much frequented as before, and our little congregation continues to increase, and now numbers 82 baptized negroes and communicants."

We have now reached the close of the first ten years of the mission in this island, during which period the first station had been

established, and a congregation, though only small, numbering scarcely a hundred souls, yet composed of really awakened and converted negroes, as far as man may judge, had been gathered together. The new mission had progressed but slowly, still difficulties, connected with severe trials both from within and from without, had been overcome, which had tested and established the reality and solidity of the work. The fidelity and self-denial, the steadfastness and simple trust in God, of the instrument employed by the Lord in effecting this work, Br. Gottwalt, had been crowned with blessing and success. He had borne the heat and burden of the day, for the most part without the help of assistants. But having now passed the age of sixty years and fearing that his strength was no longer sufficient for the demands made upon it by the mission, he applied to the Directing Board for permission to retire from the service. This was granted in the year 1788, and this faithful labourer returned to Germany.

Br. and Sr. Schneller were now called from Antigua, where they had laboured successfully for several years, to continue the mission in St. Kitts, and reached Basseterre on January 23rd, 1788, with their two little children. Br. Gottwalt exerted himself to the utmost of his strength to make his successor acquainted with his new work, both in town and country; and, having accomplished this, he left the island on March 20th.

As the boat, which was to convey them to the vessel, left the island, the whole congregation were gathered together on the shore, accompanying the departing missionaries with their best wishes and prayers, the heartfelt expressions of gratitude and affection.

Br. Gottwalt had laid a good and firm foundation, upon which his successor could now continue the building; and we shall see in the next portion of this narrative how the work progressed under his direction, making such rapid progress that in a short time the Church-members might be reckoned by thousands.

The spirit of our Church in those times is strikingly manifest in the work and labours of both these missionary brethren, Gottwalt and Schneller, and may be briefly expressed in the language of one of our hymns thus:

“As thy chosen blood-bought property,
We'll know nothing, slaughtered Lamb, but Thee :
Thou shalt be our Lord and God ;
Of redemption in Thy blood
To all nations we will testify.”

II.—*Extension of the Mission under Br. Schneller's direction, 1787-1797.*—Br. and Sr. Schneller came to St. Kitts at a time when much sickness prevailed there, and they also lay ill of a fever for some weeks. On the 13th of April, an old communicant—baptized in 1792 by Br. Gottwalt—departed this life, and her body was the first laid in the new burial-ground. In the following years the remains of a child of Schneller's were also borne to the same resting-place.

The long projected plan of Br. Gottwalt to protect the Mission premises by a wall, which should act as a break to the torrents that heavy rains sent rushing down from the hills, was now carried out, and this work and the fencing-in of the Mission-station occupied much time and attention. The continued disturbances resulting from the war, and the insufficient harvest produced a grievous scarcity in the island. Business was quite prostrated, and it was only in considerable companies and under the protection of naval convoys that merchant-ships could proceed to sea.

These circumstances brought very near to the poor negroes the temptation to steal, as their masters could not give them even the bare necessities of life. The spiritual work, however, continued, and was accompanied by a rich blessing. Br. Schneller, although according to his own words he was not so gifted a speaker as Mr. Hammet, the Wesleyan minister, yet found his place of worship filled every Sunday; indeed, the attendance increased from week to week; the simple discourses of this man of faith, which were grounded on his own heart's experience, appealed powerfully to the hearers, and there was frequently a realisation of the promised presence of the Master in their midst, while the lives of many showed abundant fruits of the Gospel.

Many of the sugar-estates which Br. Gottwalt had visited had been placed under the spiritual charge of the Wesleyans, whose activity found ever widening scope. But new openings were presented to the Brethren, and invitations to "come over and help" were given from many quarters. Br. Schneller devoted himself with great energy to his work, and his congregation, towards the close of the year 1788, already numbered 200 souls. But it became increasingly evident that both an assistant for the work and a larger meeting-place were absolutely requisite.

The sanction of the Mission Board for the erection of the church was soon obtained, and Br. John Frederick Reichel was called to St. Kitts. Until his arrival, Br. Schneckenburger, who on his way from Antigua to America was detained at St. Kitts by want of a suitable ship, gave his help. On the 13th of May of the following year, 1789, the new fellow-labourer of Br. Schneller arrived, accompanied by Br. Braun, an old friend and colleague of his. Br. Braun had been commissioned by the Mission Board to advise concerning the projected church, and brought with him the plans of that of St. John's, Antigua. During his visit, the Governor with some members of his suite called, and found the accommodation of the mission-family so limited, that no room was large enough to contain the visitors. While he conversed in a very kind manner with the Brethren concerning their work, the members of his suite occupied the benches in the chapel.

On Ascension Day the foundation-stone was laid, Br. Braun, the venerable servant of the Lord, who had for many years laboured in the West Indian vineyard, taking the lead at the customary ceremonies. The text for the day was, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

(John xvi. 22.) Shortly after this event Br. Braun returned to Antigua. On the 11th of October the edifice was completed and consecrated. There were seventeen new members received into Church-fellowship on this day.

Towards the end of the year 1789 the new church was thronged with hearers, and there was already a large increase of membership. Some twenty estates were regularly visited by the missionaries, a work which was attended with much inconvenience, as no horse could be procured except at a very high price. Br. Schneller wrote of his work: "We are favoured with the full approbation of the civil authorities of the island, and are in full harmony with our sister Churches, to whom the conduct of our Moravian negroes is often held up as an example worthy of imitation. God is very gracious to us."

In the year 1790, the sugar-harvest being a failure, the external position of the people became very embarrassing. "The Lord," wrote Br. Schneller, "was the Joseph who helped us through the time of dearth, and our negroes were cheerfully resigned." The native helpers were of very great assistance in tending the flock, which now numbered 421 members. Thomas Gordon, and others of them, are frequently mentioned in the reports. Their addresses were often very good, and truly acceptable to the people. Sr. Schneller, beyond her multifarious household occupations, was anxious to find time for direct mission-work with the female portion of the congregation, visiting the sick in town and country, and was both useful and acceptable. The arrival of Sr. Reichel from America as the bride of Br. J. F. Reichel was, therefore, very timely. The report of the year 1791 tells much that is pleasing of the progress of the work. It states that the negroes on their return home from the meetings often remained long together speaking of what they had heard, and with much emotion expressing their joy at being freed from heathen ignorance and the service of sin. These poor people often came to converse about their souls, and their evident longing for a Saviour, the report says, "rendered easy all the trials of our calling and much hard labour!" The Passion week and Easter services were seasons of great blessing, and the church could not contain the numerous hearers. On Easter Monday more than a thousand assembled for worship. At the love-feast on Christmas Eve about 300 children were present. The interest and good feeling of the negroes was manifested in the purchase of a riding-horse for the missionaries' use, for which they subscribed the needful sum.

On April 7th, 1792, a fearful storm broke over the island, and such torrents poured down from the hills that many houses were carried away, while cries for help were heard from all sides. The English clergyman's residence and the Methodist chapel received severe injury; but the premises of the Brethren suffered no loss, their property being protected by the wall before referred to, and only two Church members were among the large number of persons who perished. In the month of August a terrible hurricane swept

over the island, and most of the ships lying at anchor were driven ashore and broken up—in one case with the loss of twenty-two lives. Again a season of scarcity ensued. Provisions became very dear, and even the white people were reduced to great poverty. Yet the Brethren suffered no serious want, for the negroes, and sometimes the planters, provided for their necessities by voluntary contributions in money or in kind.

In the year 1793 Br. John Miller, from Ireland, arrived to take part in the Mission work, while working at his trade as watchmaker for the benefit of the Mission, in the same way as in the Danish islands brethren, following the double calling, were enabled to provide entirely for the support of the Mission there.*

In the same year, after some years had passed without such a sad event taking place, a slave-ship again discharged her cargo of 600 negroes, who were soon sold to the planters. The lot of these Africans was sometimes very hard, and the Brethren accordingly did what they could to act as mediators between them and their masters; the latter sometimes made use of their good offices to correct and admonish negroes who had erred through ignorance. Sometimes runaway slaves were induced by the missionaries to return to their masters, and pardon, or a mitigation of the dreaded punishment, was obtained for them. The Brethren themselves were obliged to have recourse to negro help for the care of their horse and premises, and so had opportunity, by Christian treatment of their servants and patience with their very provoking failings, to set a good example to the world.

In this year and those immediately following it great apprehensions were entertained lest the horrors of the French Revolution, which had been repeated in some French colonies, should be enacted here. War-perils, too, helped to keep the minds of all in constant anxious suspense. In 1792 refugees from Guadaloupe to the number of about 100 persons, both black and white, came to St. Kitts. The neighbouring English islands, St. Vincent, Grenada, and Tortola, were seized by the French and devastated. It was feared that a similar lot might befall St. Kitts; and an attack by these robber-bands of so-called Republicans was far more to be dreaded than the former capture of the island by Count Dillon. Sea-fights between English and French ships at no great distance from the island were common occurrences, but the much-feared invasion of the island was warded off by the English being always the victors.

In the midst of trials and vicissitudes occasioned by these circumstances, the missionary work was continued with much blessing,

* In the West Indian Mission trades have been abandoned, as they proved in the long run incompatible with missionary work, however useful they may at first have been, and quite in accordance with the example of the Apostle Paul as mentioned in Acts xx. 35. For some time back the congregations have been making strenuous and fairly successful efforts towards self-support. In other missions trades are still maintained, and the example of the missionaries working diligently with their hands is found very beneficial to the people among whom they labour.

and was accompanied by a general religious awakening with many conversions. The church at Basseterre was not large enough to contain the numbers who resorted to it. In 1794 there were nearly 2000 Church members, and the spiritual progress of the converts was no less marked than their numerical increase. Special festival days were appointed for the different classes of the community, arranged according to sex and age, in hopes of producing a higher standard of family life, and the large attendance upon them proved that they were appreciated. The sugar-estates which were visited by the Brethren were now 50 in number, and of these a few were so near town that weekly meetings could be arranged at them. On the Spooner's estate the negroes voluntarily built a chapel, where several hundred negroes met together for services. Another place of worship was built on the estate of the late General Burt, near Sandy Point, and there appeared to be a suitable opening for a new settlement on the river Cayon. In 1798, the Brethren were greatly rejoiced at the delight shown by the 600 negro children, who came to the Christmas festival, many of whom recited texts and verses which they had committed to memory. Indications of spiritual life among the young people were rightly hailed by the Brethren as very hopeful signs for the stability and future progress of their work.

Br. and Sr. Reichel, having been called to Antigua, were in 1795 replaced by Br. and Sr. J. C. Hodgson, while Br. Miller went to help out at Barbados; Br. and Sr. Towle, who had given valuable aid while waiting here for a ship to take them on to Jamaica, were finally obliged to avail themselves of an opportunity to proceed to New York in hopes of reaching their destination from that port, taking the son of Br. and Sr. Schneller with them to place him in a school at Bethlehem in Pennsylvania. It was a perilous undertaking, as the sea swarmed with privateers and pirates, but after prayerfully seeking the guidance of the Lord through the lot, the journey was commenced in simple trust. The vessel was stopped by a pirate ship, but beyond the plundering of cargo no harm was done.

In 1797 the island was visited by an unusually prolonged series of earthquakes. From the fourth of February until the eleventh of May no day passed without their recurrence with more or less violence. At times the earth seemed for some seconds to rock like a cradle, every house trembled, and moveable articles were thrown to and fro. "We know not," says the report for this year, "what the Lord intends by this trying experience; but whatever He does, is the best thing for us, for we are His children through Christ our Saviour." A general fast-day was appointed by the Governor, on which more than 2000 persons assembled in church to hear an excellent sermon from Br. Hodgson. In the autumn Br. John Renatus Verbeek, from the Unity's Elders' Conference, visited this mission, to the great comfort and refreshment of the missionaries; he remained until the 5th of November, conducting meetings, conversing with the native helpers, and making

himself thoroughly acquainted with all the circumstances of the mission. One of the most important subjects which occupied his attention was the question of the commencement of a second station, for which two spots, each about eight or ten miles from Basseterre, at Sandy Point, and on the Cayon river, were deemed favourable. The latter was preferable, as about 500 negro converts already resided there, and it was considered a salubrious locality. He was received in a very gracious manner by the Governor-General of the island, and many assurances of his Excellency's good-will to the mission were given him. His impression of the state of the work was very favourable, and he found the negroes here more friendly and amiable in disposition than those of the Danish isles. Of Br. Schneller he wrote: "he is a man of energetic character, always thinking little of himself and making much of others; never complaining of his fellow-labourers, but rather apt to expect to find in them the same mental and bodily powers which he happily possessed." Br. Haman, who had rendered valuable temporary aid, accompanied Br. Verbeek on his departure; and Br. and Sr. Hodgson were called to Barbados. The latter were taken by a French man-of-war, and kept for a time as prisoners in the island of Dominique.* They were replaced by Br. and Sr. Nicholas Ganson. Towards the close of 1797 the congregation in Basseterre numbered 2085 members.

A glance at the mission shows a wonderful change wrought in the island. A people, who had been living in the gross darkness of heathenism, was now living in the light of the Gospel, which had penetrated to its remotest corners. This result was due by no means only, or chiefly, to the labours of our Moravian missionaries, for the Wesleyans, having more means at their disposal, had spread over the island in all directions. Many white people had derived much blessing from the missionary work of these faithful messengers of the Churches.

III.—*From the year 1798 to the commencement of a second Station at Bethesda, in the year 1821.* To accomplish the founding of a second mission-station proved more difficult than had been anticipated, on account of the excessively high price of building materials, and the burden devolving on the Church in Germany in consequence of the Continental war. Mr. Matthews, the proprietor of the estate on which it was proposed to locate the mission, a Christian gentleman nearly related to Mr. Hamilton of Tobago, was wishful in every way to assist in carrying out the proposed plan for extending the mission, but the outlay was too great for the disposable pecuniary resources. In the meanwhile, Br.

* Br. and Sr. Hodgson never arrived at their destination, nothing having ever been heard of the vessel in which they sailed. In the hundred years' history of the St. Kitts Mission, this is the only instance of the kind which has occurred. During the 145 years of our mission history, only twenty-two persons have perished at sea: truly the Lord has, in regard to our own Church, heard the comprehensive prayer in our Church Litany: "Watch over Thy messengers both by land and sea!"

Schneller's work progressed in a very gratifying manner: annually he baptized more than a hundred adult persons: the attendance at the public services was generally 2000 persons, at the Holy Communion about 250.

In 1798, Br. and Sr. Ganson were transferred to Antigua, and were succeeded by Br. and Sr. F. A. Nientz. The native helpers, both male and female, continue to render valuable service under the presiding missionaries. Anna Brown and Samuel Lancaster are especially mentioned. The former was for twenty years active as a Christian worker, and enjoyed universal affection and esteem: the latter who was a free mulatto, and had a business of his own in Basseterre, had a remarkable gift for addressing children, which he turned to useful account.

As English men-of-war almost always lay anchored in the waters near St. Kitts, and at times also, under the protection of the squadron, hundreds of trading vessels on their way to other islands of the West Indies, the brethren had sometimes the pleasure of seeing sailors and passing strangers in their churches at the services. A good many residents from the French islands, too, continued to take refuge in St. Kitts, some of whom swelled the auditory in the Moravian Chapel in town. The governor of the island, Mr. Thompson, continued friendly to the mission, and by his considerate treatment of the negroes on his plantation set a good example to the proprietors. His successor, Lord Lavington, acted in a like manner. With respect to the system of slavery generally on the island, it may be said that, while occasionally acts of brutality were perpetrated on the sugar estates, yet, on the whole, the influence of the Gospel had told strongly on both master and slave, the former being constrained to adopt a more humane treatment, the latter responding by increased industry and fidelity. The old days of boundless luxury and extravagance on the part of the masters, which often led to poverty and misery, and of indescribable wretchedness on the part of the slaves, had without any violent commotion passed away. The latter were regarded as human beings, now that they had been taught that they might become Christians, and it had been proved that Christian slaves (as Paul wrote of Onesimus to Philemon) were more useful and valuable than heathen ones. Progress in civilization under Greeks and Romans had left the state of the slave unimproved, only Christianity had wrought a change, confirming the Apostle's word, that "in Christ there is neither Jew nor Greek, neither bond nor free, neither male nor female," &c. (Gal. iv. 26.)

That the negroes through idleness and want of faithfulness in the discharge of their duty often gave much trouble and annoyance to their masters, even to those who were Christians, is too true; but the treatment of them, even under the altered state of public opinion, was sometimes terribly unjust and inhuman. A baptized negro woman, being in weak health, was scarcely able to drag herself to the field-work: but the overseer, declaring her illness to be pretended, kicked and cuffed her in such a brutal manner, that she in despair tried to run away. Of course she was speedily captured,

and thrown into a vile hole, which served as prison. Here she soon died, and some of the negroes returning from their work in the evening, were ordered to dig a hole, and bury the body in its rags like a dog. A baptized slave, whose conduct had long been a source of gratification to the missionaries, and had never been spoken of by his master in other than approving terms, was sent into town with another negro to call for some barrels of sugar and other goods. On their return to the estate with their cartload, one of the barrels was found to be injured. The master suspecting it had been tampered with, and that the negroes had tried to steal from it, had them both fearfully whipped in spite of their protestations of complete innocence. The Christian slave was then put in irons and thrown into a lock-up. This barbarous treatment brought on continuous vomiting which ended in the man's death. Painful as it was to the poor fellow to have been unjustly suspected and unmercifully flogged, he died in peace, rejoicing in Jesus as his Saviour. Instances like these could be multiplied from the records of the mission in these years, and it can well be imagined that they were a source of great concern to the missionaries. Sometimes a brother was able successfully to interfere, or to act as mediator, but not always, for bad planters ill-treated Christian slaves, simply because they were Christians, exacting from them work which they could not possibly perform. The slave-trade was at that time in full swing, many ships bringing hundreds of slaves from West Africa for sale.

In March, 1801, Br. and Sr. Hofmann came to St. Kitts, Br. and Sr. Niemtz having returned to Europe. Br. Hofmann having already a good acquaintance with the English language, and considerable experience in ministerial work, was at once able to take a full share of the work. In December, 1802, the mission-station was once more in danger from the flood, which came down from the hills like rolling waves of the ocean. The wall, which had been lately repaired, remained firm until the catastrophe was nearly over, when a part of it gave way. This was repaired by the negro Christians, who, when they came to church, brought materials for filling up the breach, some of which had been provided by the planters. Very edifying was the death about this time of two members of the Church. An old black woman, for many years a leper, covered from head to foot with boils and offensive sores, when the hour of her death at length came, was so full of joy and gratitude to the Saviour for all his love, that all present were deeply moved. A lame old man who, in spite of his infirmity, had been appointed on the estate of his master to the hard labour of water-carrier to the sugar-boiling house, was never known to say a word of complaint for his hard lot, but was ever found with lips overflowing with love and thanksgiving. His end was marked by triumphant joy in the Lord, His Redeemer.

Humanly speaking, Br. Hofmann was just the man wanted for the commencement of the new station, and the negroes were rejoicing at the prospect of his undertaking it. But God's will was otherwise, for in July 1803 he fell ill of a fever, which in a

few days terminated fatally, in spite of all the attentions and careful nursing of an experienced medical man, his wife, and Br. and Sr. Schneller. His last moments were so calm and peaceful, and the Lord's presence so sensibly felt in the chamber of death, that the doctor was moved to tears. "Our brother is gone," writes Br. Schneller; "with what a warm heart he proclaimed our Saviour's death and merits to the negroes! Now his remains have found their resting place in our burial-ground: he is the first missionary who has died in this field. At his funeral negroes and whites displayed much respectful attachment. The clergyman of the Church of England addressed the large assembly of mourners in a warm-hearted and moving manner, standing at the head of the coffin, which was borne by six helpers. Br. Schneller read the usual litany at the grave."

Br. Hofmann's widow remained in the island to help in the work, and was subsequently married to Br. J. S. Gründer, missionary in Barbados. Some months after this Br. and Sr. John Gottlob Procop arrived at St. Kitts to commence a service of many years, which was much blessed. Their ship struck on a reef near Antigua, and they had to escape ashore in boats; then they were pursued and shot at by a French privateer, from which, however, they succeeded in escaping during the night. Br. Procop before coming here, had been engaged in diaspora work in the neighbourhood of Neusalz in Prussia.

In the year 1805, there was again a French invasion of the island. On the 5th of March a fleet of fourteen French ships appeared in the harbour of Basseterre, at a time when few vessels were anchoring there. The inhabitants in great terror fled with what they could most easily transport, and some brought their valuables to the missionaries to be cared for. The French general in command, landing with 500 soldiers, exacted payment of a war-levy of £45,000. As the sum was raised, the soldiers were forbidden to plunder, and one of their captains came into the mission-house, to assure the Brethren that no harm should be done to them, and even placed a sentinel at the door to protect the station. After the English ships in the harbour had been burnt, the fleet put out to sea.

The missionaries had received much comfort on this day of dread and anxiety from the text allotted for the day: "The angel of the Lord encampeth round about them that fear Him and delivereth them." (Ps. xxxiv. 5.)

A peaceful Passion-week and Easter followed this time of alarm, and large congregations assembled, especially at the early service in the burial-ground, of which an aged sister said: "I never was so happy in my life; it was as if our blessed Saviour, risen from the dead, had stood in our midst." At the close of the year 1805 the congregation comprised 2892 persons, of whom 830 were communicants.

In November of the following year Br. Eusebius Williams arrived at Basseterre from England, but in the month of December was prostrated by a fever, which carried him off at the early age of twenty-six.

An important event for the mission in the year 1810, was the

arrival of Br. and Sr. Johannson from Christiansfeld. This help in the work was all the more desirable as Br. Schneller began to feel that, with his seventy years,—an age very rarely by Europeans attained in the West Indies—the charge of a congregation of more than 3,000 souls with several out-stations was too much for him.

In 1812 there was a terrible hurricane accompanied by destructive floods, soon followed by an earthquake on the occasion of a volcano breaking out on the island of St. Vincent. The shower of ashes extended as far as Barbados. The mission this year received several proofs of favour and good-will from the Governor-General, Lord Elliot, who was a friend of Br. P. Latrobe, Secretary of the Mission in England, and well acquainted with the family of Count Einsiedel, who belonged to the congregation at Herrnhut. Lord Elliot was subsequently appointed to a Governorship in the East Indies.

In 1813 Br. and Sr. Schneller retired to Europe. After a few years of previous activity in Antigua, they had been for twenty-five years in the service of the mission at St. Kitts, and had seen the number of the members of the Church founded by Br. Gottwalt, rapidly growing from 100 to about 3000. The work had been hard, and there had been many trials, but God had given an abundant blessing. It was a season of much hunger for God's Word, accompanied with real awakening of spiritual life, and pleasing manifestation of first love. On the 25th of April Br. Schneller preached his farewell sermon, and Br. Procop commended him and his partner to the protection of the Lord on their journey and to His continued blessing. The sound of weeping almost drowned the speaker's voice, so universal was the deep emotion of the numerous assembly. The veteran missionary retired to a congregation in England, and Br. Procop now undertook the superintendence of the mission. In the same year Br. and Sr. Berg were called from Antigua to St. Kitts, to undertake the work of establishing the second mission-station there. But his health was already failing, and false information which represented the property of Mr. Matthews as so deeply mortgaged as to be quite out of his control, led to the temporary abandonment of the plan, in consequence of which they returned to England, without having accomplished the purpose of their journey.

In 1813 the inhabitants of the island were again alarmed by an earthquake. At Whitsuntide when a large assembly was in the church, just as Br. Procop pronounced the words, "to-day, if ye will hear His voice, harden not your hearts," there was a violent oscillation of the building for the space of more than sixty seconds. All fell on their knees, but no one sought to leave the meeting, and Br. Procop, after a few words of earnest exhortation besought the Lord to grant protection to us and to the whole island. Deeply moved, the congregation proceeded to their homes. The earthquake was, as usual, followed by storms and inundations. On the morning of the 24th of July, fourteen ships were stranded on the coast: and on the night of August 21st, more than a score of houses were thrown down, and partially carried away by the waters. This time

the mission-wall was not sufficiently strong. It was swept away, and the premises were dreadfully devastated. In the burial-ground fifteen corpses were washed out of the graves. These trying experiences were beyond all precedent in the memory of the oldest inhabitant, but they were regarded in the right light by many, and much prayer was offered that this chastisement of the Lord might produce the peaceable fruits of righteousness. The next years were marked by abundant harvests, which enabled not a few to make up for the losses which they had sustained.

In 1816 Mr. Matthews again came from England with his wife to visit his estate, and maintained very friendly relations with the Brethren. He proposed to lease to them at a small yearly payment for the ensuing ninety-nine years the plot of ground chosen for the mission-station. His family in England and the Directing Board at home approving this plan, a piece of land bordering on the Cayon estate was surveyed for the contemplated purpose. The new agent, Mr. Cardin, entered very warmly into the plan, and proved a valuable friend to the missionaries.* The delay in carrying out this work of extension could not but be matter of sincere regret to the missionaries and natives. Br. Procop assured the Directing Board that eight or ten years earlier there might have been two very flourishing churches established.

On April 28th, 1819, the foundation-stone of the missionary's residence at the new station was laid, and on the 17th of July, Br. and Sr. Kaltofen arrived from Barbados. It was regarded as a special protection of God, on the occasion of another fearful hurricane visiting St. Kitts, that the buildings of the new station, though open and unfinished, remained unimpaired. On the 27th of December of the same year (1819) a portion of the premises was so far completed that it could be used for services, and from this time divine worship was held there every Sunday. The station was named "BETHESDA." In October 1820 Br. and Sr. Kaltofen moved from Basseterre to Bethesda; and on the 25th of Feb. 1821, the church of the new station was consecrated, the foundation-stone having been laid on the 1st of March in the previous year. The text for the day of opening was very suitable, namely Isa. lii. 7, "How beautiful upon the mountains," etc. In the absence of the Governor from the island, Mr. Wilson, his secretary, was present as his representative. Br. Procop preached a sermon on the text, "Let us go up into the House of the Lord" (Ps. cxxii.), and in prayer recommended the sanctuary to the Lord's continued blessing. Then Br. Richter, at that time director of the Antigua mission, delivered an address, which was followed by the baptism of several persons, at which Br. Kaltofen officiated. Subscriptions towards the expenses came in

* Lord Gambier, the well known British Admiral, a relative of Mr. Matthews and who was deeply interested in our missionary work, did all that lay in his power to further this undertaking. It is related that when previous to the bombardment of Copenhagen, he sent ashore the despatch demanding the answer of the Danish fleet with the alternative of bombardment, he kindly made use of the opportunity to send some "weekly leaves" to the Moravian minister at that time residing in the Danish capital.

from all sides; the negroes collected £10., the Governor gave £10., his Secretary £5., and Mr. Matthews and Lord Gambier sent from England £100.; still there remained a considerable sum to be covered by the General Mission Fund.

The new congregation at the close of the first year already numbered 874 members belonging to twenty different estates; but in the same year there was a great decrease in the number of members of the church at Basseterre, as many attached themselves to the new station or to Wesleyan congregations, whose chapels were nearer their place of residence.

IV. *From the year 1821 to the commencement of a third Station, Bethel, in the year 1832.*—From the chronicle of missionary events in this period, we have first to notice the departure of Br. Kaltofen, after a brief service of only two years in charge of this new station at Bethesda. A slight ailment very unexpectedly led to his sudden departure on the 18th of September, 1822. His remains were interred in the Basseterre cemetery in presence of a large assembly of members and friends, to whom, as also to many beyond the narrow circle of the St. Kitts Mission, his departure was felt to be a very great loss. “We can testify,” says the report for the year, “that our brother was a faithful and humble labourer in our Saviour’s service, who devoted himself to his calling with all his physical and mental powers. He won the warm esteem and affection of all his fellow-labourers, and we had hoped that the people would have been privileged to enjoy his valuable ministrations for many years still. But our loss is his great gain.” He was only forty-four years of age: of these, after his joining our Church from his native place, Arnsdorf in Saxony, he spent seven in the paedagogium at Barby and Niesky, and eight in the service of the mission in Barbados, whence he was transferred in the year 1829 to St. Kitts. To fill the vacancy Br. and Sr. Samuel Wright were called from England.

Another important change took place in the following year, 1823, when Br. and Sr. Procop, after twenty years’ service in this island, were called to Antigua. During the half of this period he had superintended the St. Kitts mission, and was undoubtedly, after the brethren Gottwalt and Schneller, the most prominent person connected with this mission in its early stage. He possessed eminent talents in various departments, was very conscientious, and indefatigably active, patient and cheerful amid privations and trying experiences, and in his unassuming gentle modesty a model to his fellow-missionaries. For several days before they left for their new post, the house and yard were thronged with negroes, who wished to bid their dear teachers farewell.

In their stead Br. and Sr. F. Sautter came from Antigua, where they had been engaged for twenty years. Arriving on the 16th of October, 1823, they at once took charge of the Basseterre congregation, in which service they were joined in the following year by Br. and Sr. John Scholefield from England. Bethesda was supplied by the brethren and sisters Johannson and Wright. Both congregations were in a flourishing condition. A very encouraging outstation was on the Lavington estate, where the proprietor, Mr.

Charles Woodley, had opened rooms in his house for religious services, which were well attended.

A very pleasing token of progress was the commencement of Sunday-schools, which took place in 1824 at both stations. Hitherto, slavery had prevented anything of the kind; altered views with regard to the enslaved population and their rightful position now rendered these institutions possible, and the schools soon numbered hundreds of regular attendants.

In July, 1825, Br. Sautter reports an overflowing attendance at his church by people of all classes in the town, among whom Mr. Matthews, who had given the land for Bethesda, with his lady, was almost always present. Soon afterwards Br. Sautter was taken seriously ill, and although he enjoyed the skilful attentions of Governor Maxwell's own physician, sent by him as soon as he was informed of the missionary's state, his weakness increased, and he departed this life on July 22nd. His colleagues record of him: "At last he suffered so much that we united in praying for his release. Perfectly conscious during the whole illness, he was a source of much edification to all who were near him, frequently testifying to those about him how thankful he was to be able to rest by faith on our Saviour's merits, and thus enjoy a good hope of eternal salvation. He desired to depart and to be with Christ. The funeral took place in the evening of the day of his death, and was attended by large numbers of white and coloured people, whose loving respect he had won." He was fifty years of age, and had learnt in early years to know the Lord. After joining the Moravian Church, he was for some time employed in the school at Nisky, before receiving his appointment to the West Indies.

Br. Johansson now became superintendent, and took charge of the Basseterre station. The staff of missionaries was replenished in 1826 by the Brn. and Srs. J. Schick, A. Staude, and S. Hoch, of whom the last mentioned had previously done good service in Jamaica and Antigua. The Wrights and Scholefields were removed to Antigua and Jamaica respectively, and the Staudes, on account of Br. S.'s failing health, to the Danish Islands. In the following year Br. and Sr. J. G. Klose came from Germany.

In February, 1826, a sad event occurred, which called forth hearty and very general sympathy with our brethren of the Wesleyan Mission. The missionaries from several islands, who had been attending a conference at St. Kitts, sailed from thence for Antigua on their return to the number of fifteen persons, including women and children. About five miles from their destination, the vessel struck so violently against a rock that the crew and passengers were all thrown into the sea except the captain and one of the missionaries (Jones) with his wife, who managed to obtain a firm hold of the rigging of the wreck. None could escape by swimming, and the captain and Mr. Jones became exhausted, and perished before help could reach them. Mrs. Jones thus remained sole survivor.

On May 30th, 1827, Bishop G. Hüffel held a hasty visitation of this mission, on his way from America, to take his seat as a member

of the Unity's Elders' Conference in Germany. His short stay was well utilized for conferences, and much business was accomplished. He was unable to join in the celebration of the *jubilee of the mission*, which was arranged to be held on the 14th of June, as the day on which the first missionaries landed on the island, but had to be postponed to the 16th, on account of the ceaseless pouring rain which marked the memorial day. In the space of half a century 5088 adults had become members, of whom 2351 were communicants. At the time of the jubilee the two congregations comprised 5000 souls. Of the missionaries who had laboured here, four had been called to their rest above, the Brn. Hofmann, Williams, Kaltöfen and Sautter.

The condition of the congregations at this period left much room for improvement, according to the testimony of the Brn. Johannson and Hoch. With the cessation of war, and a succession of fruitful seasons, the outward position of the negroes had greatly improved; but external prosperity did not produce an increased longing for God's word and the means of grace, while it certainly had the effect of engrossing their attention with worldly concerns and making them more arrogant. Greater severity on the part of the masters only increased the craving for more liberty. In our congregations there was a perceptible decrease in the fresh and vigorous life of faith, which had marked the earlier history of the mission. It was not possible to prevent some from joining the Church, who were Christians merely in name, and intended to remain in this position. The planters were no longer openly opposed to the missionary work, but the friendship of men who in reality "cared for none of these things," and boldly served the world and their own lusts, was calculated to be a source of danger rather than an advantage. There were, however, many who were faithful servants of God, whose walk was worthy of their profession: the word of God was abundantly scattered abroad, and was bringing forth fruit, so that there was abundant cause for celebrating the festival with rejoicing before the Lord.

On August 17th, 1827, the island was again visited by a hurricane of unusual violence, which at one time seemed to threaten total destruction to the whole premises at Basseterre. The damage done was very serious, but the missionaries were heartily thankful when the Lord graciously heard their cry and caused the storm to cease, before the dreaded culmination was reached.

In the year 1829 several personal changes were again made. Br. and Sr. Johannson were called to Antigua, where death had made various gaps in the ranks of the missionaries. For nineteen years a valuable missionary in St. Kitts, his departure to another sphere of usefulness was greatly regretted. In Antigua Br. Johannson in a short time departed this life. The Kloses went to Barbados, and their place was taken by Br. and Sr. J. D. Seitz.

Br. Robbins, writing from Basseterre in this year, mentions large and attentive congregations, and numerous attendance at the schools, which were held on Sunday, and some evenings during the week: in the latter twenty-two teachers were employed, of whom

one received £5 per annum remuneration, the others nothing. The whole expense for the several schools, including books, &c., amounted to £20 per annum.

In 1828 it had been in contemplation to establish a station at the foot of Mount Misery on the property of Lady Lavington, about eight miles north of Bethesda: her agent in the island showed every desire to assist in carrying out the wish of the Brethren by selling a suitable plot of ground, and contributing towards the erection of a new place of worship in place of the original small meeting-house. But the negotiations led to no result. A site was, however, soon found in the same locality, on the Profit estate belonging to Messrs. Manning and Anderdon, London merchants, who readily conveyed to the Brethren, free of charge, two acres of land, which had hitherto been uncultivated. It was half an hour's walk from the shore, and about the same distance from Mount Misery, and some fifteen miles from Bethesda. The ground made over to the Brethren was high and salubrious, and separated from the rest of the estate by some deep ravines or gullies.

Br. Schick commenced the work of building, for this purpose taking up his residence under the hospitable roof of a Mr. Edmead, at the adjacent Deep (Dieppe) Bay; both planters and negroes testified their gratification at this step. The 4th of October, 1831, witnessed the laying of the foundation-stone of the mission-house, the place receiving the name BETHEL. On the removal of Br. and Sr. Schick to Antigua, Br. Seitz continued the work of building. In February, 1832, the prepared timbers for a house, which had been brought by sea to a spot about half an hour's distance, were conveyed with the help of the teams and labourers of many of the planters residing in the vicinity to the station, and soon put together, and by the 24th of March a temporary chapel in the house could be opened for service, and proved a welcome substitute for the manager's room on the estate, which had hitherto very kindly been placed at the disposal of the missionary. Br. Bigler, who had come from America in June, 1831, to join the mission, preached an appropriate sermon on the occasion before a large gathering of negroes and white people. Governor Maxwell, before proceeding to England, gave orders to a mason to give 200 days' work for the Brethren at his expense. For the contemplated erection of a proper place of worship the negroes were spontaneously busily employed in gradually accumulating the needful stones. By the end of December the new congregation comprised 200 persons. In this year Br. and Sr. C. F. Kuchte, formerly in Antigua, came to serve this mission, and were appointed to Bethesda.

V. *From the year 1833 to the commencement of a fourth Station, Estridge, in the year 1845.*—The year 1833 was again a time of earthquakes, more frequent and violent than during any former period of the mission. "On February 8th," the diary states, "the evening meeting was being held as usual, when immediately after the close of the address a deep rolling sound was heard, followed by a vibration, which made everything quiver. After a few moments of awe-inspiring stillness, there was a crash like a peal of thunder,

or the explosion of a gunpowder magazine, accompanied by another vibration of the ground under our feet, while the whole place rocked to and fro so violently, that empty benches slipped about from side to side. Now every one expected to see the north side of the church fall to the ground; some rushed to doors and windows, while others fell on their knees and cried to God for mercy. During this confusion Br. Robbins hastily ran into the dwelling rooms, but on finding all well there, returned to the meeting, and at once began to sing a verse with a loud voice. Then Br. Bigler closed the meeting with prayer. Between 10 p.m. and dawn the shocks were repeated almost every quarter of an hour, and with such violence as to make the roof creak and crack over their heads." The following day the vibrations continued, and many residents in Basseterre took refuge on the ships in the harbour. Many came together in companies for prayer, and our church was every evening quite full of hearers. This went on for several weeks, and many indications testified to the deep and salutary impression which this experience had produced on the minds of the people. A general fast-day was held, on which the church was so densely crowded, that the missionary could with difficulty make his way to the pulpit. With feelings thus solemnized, the congregation at Bethesda is reported to have enjoyed an unusually blessed celebration of the Easter festival. The early service in the burial-ground, with the reading of our beautiful Litany for Easter Sunday, while the sun rose bright and glorious after those days of trembling and anxiety, was most touching and impressive; the stillness of the large assembly was such that at every pause of the minister's voice, the sound of the rivulet, flowing at some distance, was distinctly audible.

In March, 1833, Br. and Sr. Robbins returned to England on a visit, and proceeded thence to labour in Jamaica, and Br. and Sr. Simon came from Germany to take their place. The season was too unfavourable to admit of any further steps being taken towards the erection of the church at Bethel. In July a visit was paid by the R^{év.} Mr. Thompson, on behalf of the British and Foreign Bible Society, whose addresses were highly appreciated, and productive of much good by stirring up the people to an increased interest in the study of the Scriptures.

On the 21st of October, 1833, a proclamation of the Governor was issued, stating that the Government of His Majesty, King George IV., had resolved to bestow freedom on the negro slaves in the West Indies, but that this change would not be made in St. Kitts, until a period of apprenticeship had elapsed, during which those who had hitherto been slaves would be attached to the estates to which they had belonged, and would perform legally prescribed work under the protection of the civil authorities. At first this announcement was received with great rejoicing. When, however, the tidings reached the island that the Antigua negroes, in consideration of their more advanced position in Christian civilization, had obtained their full liberty at once, great dissatisfaction was created. Agitators came forward and persuaded the ignorant people that the preference shown to the natives of the neighbouring island was not in accor-

dance with the Royal wish, but merely the scheme of the local government, which was said to be inimical to emancipation, and that they ought not to bear such treatment, &c.

The missionaries did all they could to calm the people, and open the eyes of the negroes to the real state of the case. Nor was their labour fruitless with regard to the negroes connected with our Church, in spite of powerful influence brought to bear on them from the other direction. On August 1st, 1834, the commencement of emancipation on the terms mentioned was joyously celebrated, and services were held in the churches and chapels. The missionaries spoke plainly and faithfully on that real liberty, which nothing short of the forgiveness of sin can bestow. A large number of negroes refrained from participation in this religious celebration, and rumours of refusals to work, secret meetings, &c., began to be very common. The white people had long been fearing such a state of things, and urged the Government to the adoption of severe measures. Military and militia were called out, and four men-of-war at that time off the coast sent their marines on shore, while the Governor proclaimed martial law throughout the island. Of the negroes belonging to our three stations a few were led astray, but the majority behaved admirably. Some were compelled by the rebels on pain of death to abstain from work, and when they ran to the woods for protection against the rebels, they were often taken prisoners by the soldiers. Before the close of the month of August the disturbances had ceased, and martial law no longer reigned. While it was still in force cruel deeds took place, for which there was often little or no excuse. On many estates all the property of the negroes was destroyed, although the latter had nowhere laid hands on their masters' goods, but only refused to work, except for immediate payment of wages. Flogging was the most common punishment, and not a few persons, whose sole crime consisted in becoming fugitives, on the approach of rebels or soldiers, or both, received as many as 200 stripes, and either died under the lash, or were disabled for life. No one was shot, however.

From this time onwards until the full emancipation took place in the year 1838, no more disturbances occurred, and the negroes gratefully recognized by degrees that their position under legal protection was a very great improvement. Religious life again revived. Many of the negroes receiving their week's wages on Saturday, ceased to attend the Sunday market, nor was there any need for them to work on Sundays, as had formerly been the case, when they had scarcely any time at their disposal during the week. On the part of the Government every effort was put forth to raise the negroes morally and socially, especially by pecuniary grants for schools, &c. Christian instruction and training had been found to be the best means for preparing them for the right enjoyment of their liberty: Christian Societies in England, such as the British and Foreign Bible Society, and the Religious Tract Society, worked in the same direction as the Government. It was a season of much life and progress, showing truly thankworthy results. Hunger after God's Word was anew perceptible. Country schools were opened

in out-of-the-way regions, and much valued. The attendance at church again increased. Thus the time of complete emancipation was awaited with full confidence that all would pass over without any difficulty or disturbance.

Before that day arrived, however, there was a period of weary trial for the mission. In the year 1836 the yellow fever prevailed in Antigua, whence it proceeded to St. Kitts; here several white persons soon fell victims. Br. Theodore Römer, who had but recently arrived, to help to fill the vacancies caused by Br. and Sr. Hoch's retirement, and Br. and Sr. Bigler's removal to St. Kitts, was the first of the members of the mission-family to be attacked by the terrible disease. The brethren Simon and Seitz were not spared more or less severe touches of the fever. Then Br. Abraham Scholefield, brother of J. Scholefield, who had come from England in the previous year, with his young wife, was laid low on the 16th of March, and died on the 22nd, in spite of all the remedies, which could be applied. In him the mission lost a valuable young missionary, full of zeal and energy. Early in June Br. and Sr. Schick were seized, and both died within five days of each other, after brief but severe sufferings. Of the funeral service Br. Seitz wrote: "I shall never forget the scene. As the coffin was brought into the church, the people burst out into such a wail of sorrow, as I never heard before in my life, and for some time refused to be comforted. The struggle with my own feelings was almost more than I could bear: it was as if my heart would break. After fervent prayer for God's help, I was enabled to speak on Rev. vii. 14-17: 'These are they which came out of great tribulation, and have washed their robes,' &c." Sr. Seitz died in October, though not of the fever. Not a single adult member of the mission families escaped an illness during this period. It is not to be wondered at, that under these circumstances the missionary work could only be very imperfectly prosecuted. The warm-hearted sympathy manifested on all sides was pleasing and refreshing, but real comfort and support flowed to the survivors alone from Him, whose hand had wounded them.

Bishop Ellis was sent from Barbados to render immediate assistance, taking with him Br. and Sr. Lorenz Oerter, who were soon afterwards joined by Br. and Sr. Münzer, while Br. and Sr. Simon and the widower Br. Seitz returned home. In November Br. and Sr. W. Senft arrived from Germany, and soon after the return of Br. Ellis to Barbados in January of the following year (1838), Br. Peter Ricksecker came from Jamaica to take the superintendence of the mission, bringing with him his nephew Benjamin Ricksecker from America for educational work. In the course of the year Br. Humberstone came out from England to aid in the work.

During this year (1837) the Brethren were refreshed by visits from Br. Charles Joseph La Trobe, subsequently Lieutenant-Governor of Victoria in Australia, who was travelling through the West India Islands as Commissioner of the British Government to report on the condition of the schools which were in receipt of Government

support. The other visitor was General von Scholten, Governor of the Danish Islands, and a warm supporter of our work there : his object was to obtain information which might prove useful in view of the emancipation about to be carried out in the islands under his control.

With August 1st, 1838, the long expected *Emancipation Day* arrived. In all the churches joyous celebrations of the happy event were held. Among our people there was a very pleasing spirit of sober joy and hearty gratitude to the Lord, and the chapels were filled to overflowing. It was touching to see many old people with folded hands and streaming eyes thanking God that they had been permitted to live to this day of untold bliss. Governor MacLeod found his residence besieged for some days afterwards by negroes who were anxious to thank their beloved "father," and mention a number of wishes, which they desired to impress upon him. He expressed to the missionaries the great pleasure with which he had examined the reports from every part of the island as to the behaviour of the people on this day of excitement. There was no case of riotous conduct, nor of drunkenness, and, with the exception of some trifling disagreements between proprietors and their workmen, in which both sides were generally in fault, the new system worked well from the moment of its introduction. Such evident results of the missionary efforts in Church and school were naturally cheering and encouraging to all who were engaged in the work : at the same time it cannot be denied, that afterwards the love of the world and sinful pursuits showed itself in a painful degree, especially when the Christmas season brought with it the usual holiday festivities.

As an instance of the good spirit prevailing at that time in our congregation, we may cite the following extract from one of the diaries : "On one of the estates we found an old communicant sister sitting at the door of her hut. She is quite blind, and the helper sister who accompanied us (Brn. Ricksecker and Münzer) told her, that we had come to visit her. "Massa," she said, "is it my dear massa from the church?" "Yes," was the reply, "two massas from the church." Then followed a touching outburst of gratitude and joy. "Come near," she said, stretching out her hands towards us, "that I may feel you, as Isaac felt his sons, for I am blind and cannot see you." After a little conversation with her, we began to sing some verses, commending her to our Saviour's grace and favour, when she called to those near her to raise her to her feet, that she might receive the blessing standing. It was very touching to see how the dear old woman, supported by kindly arms, stood before us, drinking in with avidity every word that was sung or said. "Ah," she said at last, "who would have believed it in my youth, if we had been told that one day we poor blacks in this buckra country, would be so cared for; yes, that the Word of God would be brought to me in my hut, when I could not go to church for it. Thanks to my heavenly Father for sending us teachers, and thanks to the teachers that they deem me, poor old black woman, worthy of such loving care!"

On the 16th of October, 1838, a new school-house in Basseterre was opened, and in the following year (June 11th) a similar one at Bethesda. The latter being built on to the church, was used as an enlargement of the same for the increasing auditories which assembled at the services. In 1839, a building on *Estridge* estate, the property of a Christian gentleman, Mr. Parson, which had been used as a kind of hospital, was fitted up as a place of worship, and a school was soon in operation. There was so much work to be done among ignorant and neglected negroes on many estates round this place, which could not often be visited from Bethesda on account of the distance, that the proposal to establish a station here at once commended itself to Mr. Parson and other friends. The meetings were immediately attended by about 400 negroes.

In 1839 (March 25th) a new burial-ground was opened for the congregation at Basseterre, as the original one was quite full, and in 1841 (July 16th) the foundation stone of a new and enlarged church in town was laid by the Governor, Mr. Cunningham, the successor of Mr. MacLeod. In the following year (April 30th) the church was solemnly dedicated to the purposes of Divine worship. At Bethel a church-school-house was opened in the same year. This congregation was reduced in numbers by the migration of many negroes after the emancipation to Deep Bay, and other places on the coast. The schools in town had a daily attendance of 350 to 400 scholars, and the number of persons in charge of the brethren in the year 1842 was 4762, of whom 1267 were communicants.

In May, 1839, the continued illness of Br. and Sr. Senft obliged them to leave the mission, and they proceeded to America. After the death of his wife in the following year (1840), Br. Römer's failing health compelled him to return to Europe: on the voyage one of his two children, Elisabeth, died, and was buried at sea. As new labourers in this mission, Br. and Sr. Lichtenthaeler arrived the same year from Lititz in North America.

On the 5th of June, 1841, Bishop Breutel, accompanied by his wife, after a visitation at the mission-stations in the Danish islands, landed at St. Kitts to inspect the work there on behalf of the Mission-Board. He left again on the 22nd of the same month.

In February 1843 a violent earthquake did considerable damage both in St. Kitts and Antigua. In November 1844, Br. Ricksecker wrote that on the 4th of October forty-five persons were confirmed by him and admitted to the Lord's table for the first time in his church on the following Sunday. On this occasion, more than 600 brethren and sisters were present at the Holy Communion. He also wrote of the wish of his congregation that Estridge should be supplied with a dwelling-house for a missionary, and established as another independent station. The contributions of the negroes towards this object were very liberal, the men giving as much as 5 dollars or £1., the women 2 to 3 dollars each.

In the year 1845 this wish of the negroes was realized, a house being built at Estridge for the accommodation of Br. and Sr. Nedwill, who were called from Antigua to take charge of this new sphere of missionary labour.

Br. P. Ricksecker, being advanced in years and somewhat infirm, withdrew from the burden of the superintendence of the St. Kitts mission and returned to Jamaica. He was succeeded by Br. George Wall Westerby who disembarked at St. Kitt's from Antigua, on January the 7th, 1845, and took up his residence at Basseterre, being supported in the work by Br. and Sr. Mäder from Germany. At this time Br. Benjamin Ricksecker conducted the work at Bethel: Br. and Sr. Klose that at Bethesda: and Br. and Sr. Nedwill, as has been stated, that of Estridge. The Brn. and Srs. Münzer and Humberstone were transferred to other islands. On Br. Nedwill's retirement from the mission-service after a few years' service, he was replaced by Br. and Sr. Vogler.

A letter of Br. Westerby, dated May 12, 1846, states: "the yearly missionary meetings have been held at all our mission-stations here: in Basseterre the amount collected is £40. The schools of St. Kitts have profited very much by the teaching of masters from the Mico-training school, an institution which is a blessing for the whole of the West Indies. The Sunday-school at Basseterre is flourishing, there being 400 scholars and 40 teachers."

This period of our history had brought great changes in the position of the negroes, and necessitated corresponding alterations in the work of the missionaries. The former being now free men, it became the missionaries' duty to warn them against abuse of their liberty, and against idleness, and presumption, to encourage the parents to take an interest in their children's education, and to train all to habits of economy and thrift. Their efforts in the last particular were assisted by the "Friendly Societies," founded by the missionaries for the succour of poor and sick members of the church, and by "the Missionary Associations" whose collections were to be regarded as a fund for the maintenance of the mission, and a basis for a system of self-support. Of course, to attain progress in all these directions, growth in Christian life was a necessary condition, and great patience on the part of the missionaries was needed to persevere and look for good results of their efforts, in the face of the stolid stupidity which was the result of slavery, and the natural depravity of the human heart.

The missionaries were continually encouraged in all their undertakings by the Governor and government officials, who assisted by contributions and the manifestation of personal interest by attending school examinations, &c. The increase of educational work here as elsewhere in the West Indies induced the missionaries to endeavour to obtain help for this duty, as also for the higher spiritual work of the missionary, from the natives; for this purpose the training institution at Cedarhall in Antigua, which received promising young men from other islands, did admirable service. The temporal condition of the negroes was satisfactory, although, as field-labourers, their earnings often depended on the weather. If the seasons were favourable, they had a sufficiency of all things, as their own garden plots in addition to their wages, provided them with means of subsistence; but in unfavourable seasons many suffered from the want of the bare necessities of life. Some negroes became artisans or

shop-keepers, and after a few years there were many of them to be found possessing a flourishing business, or working plantations on their own account.

VI. *The last thirty years from 1847 to 1877.*—In the year 1847, a visitation of the mission was held by the Brn. Hermann, member of the Unity's Elders' Conference, and William Mallalieu, Agent of our Missions in London. On the 28th of April, 1847, they came to St. Kitts from Antigua, and in a stay of a fortnight thoroughly inspected the work at the different stations on the island. Their report was most favourable. "This mission," they wrote, "is one of the most flourishing in the West Indies. The condition of the schools at Basseterre under Br. Westerby's direction especially pleased us. The day-schools conducted by an efficient master and two mistresses, number 200 scholars, the Sunday-school 400 to 500. The church at Basseterre is a fine spacious building. Estridge has been without a resident missionary since the withdrawal of Br. and Sr. Nedwill, but the services there are held regularly by the other missionaries. The congregation at Bethel is small, and there appears to be no probability of its increasing, as the population of the district is scanty. At all the stations the members of the Church show great attachment to it. The finances of the mission are most flourishing; it is almost entirely supported by the contributions of members." Br. Westerby was, on this occasion, ordained presbyter by Bishop Hermann. The year following (1848) he was called to Antigua, as superintendent of that mission in the place of Br. Bennet Harvey, who had returned to Europe, after many years' service, in which he and Sr. Harvey had won universal love and esteem. Br. Humberstone came from Antigua to take charge of the mission, but on account of his wife's declining health did not remain long. Br. William Häuser, who had been superintendent of the mission on the Danish islands, was then called to St. Kitts.

In 1848 a hurricane again devastated St. Kitts, on the 21st and 22nd of August. The mission-station suffered considerably, and the negroes having experienced great losses were unable to contribute as usual for the support of the Church.

Br. Häuser wrote after his arrival at Basseterre: "Nearly all the negroes, at least of the younger generation, can read, and many know by heart large portions of the Scriptures. We saw more communicants at the Lord's table here, than we had ever seen elsewhere in the West Indies: and both in the morning and evening there were more than a thousand hearers at the public services. The good singing, and the teacher's tasteful playing of the organ, made a very favourable impression on us. The schools are in excellent order." Br. and Sr. Mumford joined Br. Häuser in charge of the Basseterre stations.

Soon afterwards Br. Benjamin Ricksecker was called to Tobago, and in 1851 Br. Klose to the Danish West Indies, while the Brn. and Srs. Clemens, Daiber, and for a short time the unmarried Br. Martin, were added to the missionary staff of this island.

The population at St. Kitts being now Christianized, baptisms of

adult converts rarely took place. One interesting instance occurred in 1852, when seven negroes were baptized in Basseterre, who had been rescued from a Portuguese slave-ship on the West Coast of Africa and conveyed to Sierra Leone by their English deliverers; they had voluntarily emigrated to the West Indies, where they had come under the influence of the missionaries.

A special blessing attended the celebration of the Passion-week and Easter festival at Basseterre in 1853. The confirmation of fifteen persons by Br. Clemens was a solemn service which made a deep impression; the throng of visitors at the meetings was so great that the available space could scarcely contain them. The attention of the assembly was remarkable, and the singing strikingly beautiful and impressive. The brethren wrote, "We felt that the Lord was with us." After this season, Br. and Sr. Mäder who left for Antigua, and Br. and Sr. Münzer who had been formerly engaged in the work in St. Kitts, and had been temporarily transferred to another sphere of labour, returned to take charge of their people at Bethel, to the great delight of the negroes, who met together in great numbers on the shore where they landed on the 13th of April.

The year 1854 again brought much distress by sickness. After the yellow fever and cholera had raged dreadfully on the Danish Islands and elsewhere, carrying off in some islands a fifth part of the coloured population, and a great number of the whites, these epidemics next broke out in St. Kitts, and all the means taken to ward them off proved ineffectual. Whole families died, and houses stood empty. Generally the illness showed itself in the evening, and proved fatal after a few hours, the interment taking place the next morning. It was with difficulty that all the corpses could be removed. In the districts of Bethesda and Estridge scarcely a house remained unvisited by death.

On the 27th of November, Sr. Daiber (*m. n.* Jaeschke) died at Estridge of the yellow fever, aged 30 years. On the day of her illness she had spoken with her husband, (who was much occupied with church duties, and could only occasionally come in haste to her bedside), in a very edifying manner of her probable departure home. During this time of need, the Christian negroes gave one another all the help in their power, undeterred by the consideration that many of those who had given assistance were themselves rapidly carried off. Of such whose lives were spared, few were exempted from attacks of illness. One congregation in town lost several valuable native helpers and a great number of useful chapel-servants. Many places in the church, which had been occupied for some years by the same persons, were now empty,—a sad sight for the missionaries.

Br. Clemens wrote of this epoch. "We live in a period of the most dreadful need, but experience wonderful assistance. The waves of trouble threatened to overwhelm us, but the Lord strengthened us so that we were able to fulfil our spiritual duties, and at the same time to afford some medical help to the sufferers, as far as our knowledge and means permitted. Although con-

tinually exposed to the contagion on our way from house to house during the prevalence of the pestilence, yet we were spared. That we are still able to be at work, after all the exertions and emotions in the last five weeks is a real wonder of God's mercy. Towards the end of 1854 the pestilence ceased, and the missionaries were rejoiced to find that an impression had been made upon some who had formerly been indifferent as to their spiritual state, but they were greatly embarrassed in filling up the gaps made in the various ranks of the office-bearers of the congregation. The number of communicants in town had been reduced from 600 to 400.

The widowed Br. Daiber was now called away to Barbados, and Br. and Sr. C. Röntgen came to St. Kitts instead. On the 12th of May 1855, Br. Häuser died at Basseterre. He had long been indisposed, and had purposed visiting home with his family, for his health's sake, when he was suddenly seized with new symptoms, which speedily reduced his remaining strength: soon afterwards he breathed his last. For a considerable time he had been prepared for his departure, and was looking forward to his last hour with a sense of peace and of our Saviour's nearness. His widow returned to Europe with the ship which was to have taken them together.

In the year 1859 Br. Levin Theodore Reichel, member of the Directing Board, visited St. Kitts: the undermentioned brethren were, after many changes among the missionaries, at that time in active service in the island; the Brn. and Srs. Mäder and C. A. Reichstein, at Basseterre; Br. and Sr. Mumford at Bethesda; Br. and Sr. Zippel at Estridge; Br. and Sr. F. W. George, at Bethel. At the last mentioned station Br. J. G. Münzer died in 1857, aged 61 years.

The following is an extract from Br. Levin Reichel's report of what he saw at St. Kitts: * "Here everything looks certainly very different from what it does in the Danish Islands. There is more life and free activity, especially in school-matters, and efforts are continually made for the still further extension of education. On the 22nd I visited the station-schools which contain 150 children, and in the afternoon drove to Bethesda, to see Br. and Sr. Mumford. In the evening there was a meeting of Sunday-school teachers, at which forty of both sexes were present, to whom I delivered an address. On the 23rd I visited the schools at Mardenborough and Douglas, each containing about fifty pupils. In the evening, I was invited by the helpers to tea in the school-house, where we were engaged from 7 till half-past 10 o'clock. After singing some verses, we drank tea at tables ornamented with flowers. I had then to make a speech, and was followed by nine of the helpers who delivered longer or shorter addresses, some of which were very good, and manifesting a great deal of oratorical talent, which is not at all developed in the Danish islands.

"On the 25th I rode with the Brn. Mumford and Röntgen to

* See Periodical Accounts, Vol. XXIII. p. 260.

Spooner's Level in the mountains. There I had a sight of tropical vegetation, such as I had never before witnessed. There were ferns as tall as trees, and such a confused mass of climbing plants with enormous leaves that I acquired quite new ideas regarding sylvan shapes. On our way back we visited the infant-school at Cornhipps, where I found little girls scarcely eight years old able to read very well in the New Testament.

"On the southern part of the island there are 133 sugar estates in good cultivation. The labourers do not live on the estates, as in St. Croix, but in villages which are principally in ravines, concealed among bananas and bread-fruit trees. The island is divided into nine parishes under the charge of an archdeacon and seven clergymen of the Church of England. The cathedral is a stately edifice, the other churches are small and were evidently intended for the use of the planters alone. The negro population belongs mainly to the Moravian Church, the mulattoes to the Wesleyans, who have eight stations, four ministers, and several local preachers.

"Our stations are four in number and all on the north-eastern coast of the island, except Basseterre. The Brethren are not behind the other Christian bodies in educational efforts, having nine schools with 541 children. These receive aid from the Government through the Board of Education, at the head of which is Mr. Robinson, the Governor. The grants in 1858 were as follows: to the 15 schools of the Church of England, with 708 pupils, £314; to the Moravian schools, with 541 pupils, £244.; to the 9 Wesleyan schools, with 374 pupils, £176. Of the nine schools belonging to our mission five are infant-schools. These are numerously attended, and have met a pressing want in a very suitable manner, as they perform an important work with but slender means."

In the year 1863 another visitation of St. Kitts with the other West Indian islands on which we have missions, was carried out by the brethren G. A. Cunow, bishop and member of the Mission Department of the Unity's Elders' Conference, and T. L. Badham, formerly missionary in the West Indies, now a member of the British Provincial Elders' Conference. The special objects in view were, the self-support of the mission-work by those who were benefited by it, and who were now, since emancipation, in a position to do more than previously in the direction, and the increase of the native ministry. Br. G. Heath at that time presided over this mission; Br. and Sr. Mäder had returned to Germany in 1859, and Br. Mumford had been called to Antigua, after the death of his wife at Basseterre. The report of the deputation was very favourable, as regards the work in this island. Br. Badham writes as follows:—"One peculiarity marking our intercourse with the congregations in this island has been presented by the social services, in which we have met all the office-bearers, from the blower of the organ-bellows up to the chief-helper. At Basseterre, these functionaries composed what would have been considered in Europe not a very small congregation. On these occasions, addresses were delivered by those present, interspersed with singing by the

members of the choir. As regards the majority of the addresses, we were not only pleased with the correct and sound sentiments expressed, but surprised at the propriety of the language used, and the suitableness of the illustrations employed. This was particularly to be remarked at Basseterre and Estridge. The musical feeling and taste were still more striking. In town, the congregation-music and singing are very creditable to the almost entirely self-taught organists and singers. At Bethesda, the choir gave us a pleasing surprise, late one evening, by coming on the gallery of the house, and singing a number of pieces with great precision and spirit. There were some excellent voices in all the parts. It was touching, when we afterwards took the hands of those who had sung so beautifully, to notice how hardened they were, in most cases, by daily toil.

“At Bethesda, we heard some really good addresses from several of the office-bearers of the congregation especially from a respected helper-brother. On the whole, there is much that is encouraging, though trying circumstances are by no means wanting. Br. and Sr. Reichstein are greatly respected and evidently labouring with blessing.

“At Estridge the people adopted the plan of welcoming us with written addresses, which were read, and then handed to us. This had the advantage, that we retained a correct record of the sentiments uttered and the language employed, while of the spoken extempore addresses we could only take brief notes, or trust to memories already overloaded. These documents are exceedingly interesting, and very creditable. On the whole, we traced much intelligence and life in this congregation, and felt convinced that those who are here employed do not labour in vain.

“At Bethel, the congregation is small and not likely to increase, as the population in the neighbourhood has diminished.

“Our sojourn in St. Kitts has been rendered a season of refreshment to soul and body, by the affection of our esteemed fellow-labourers, and the evident tokens of spiritual prosperity in the congregations which we have been privileged to witness. Though not by any means devoid of imperfections, the work in this island is such as to call for praise and thanksgiving. Even after favoured Jamaica, we must think and speak highly of what we have seen in St. Kitts. Very encouraging features are the evident beneficial influence exercised by the Mission, and the esteem generally manifested for ministers and congregations. I ought not to omit mentioning the intelligent manner in which the congregations in this island took up the particular subjects which we had to bring before them. Their remarks and subsequent conduct have shown how fully they entered into the merits of the case. We were much pleased with the schools, all of which we visited and examined.”

The proposed introduction of regular contributions for the support of the mission on the islands, was, however, for the time, prevented by unforeseen obstacles. Successive seasons of drought, resulted in unremunerative harvests, and these again led to the cessation of work on the islands; means of earning money were no longer

to be had, and the labouring classes were reduced to poverty. Although the distress here was not so great as on the other West Indian islands, yet it was bad enough, and many could only just keep themselves from starvation. That under these circumstances the readiness to support the mission remained, is all the more to be commended. Touching examples of it are recorded. At a missionary meeting an old member of a congregation, brought a collector's box, and handed it in with a paper on which was written, "When Jesus went to the lake of Galilee, He saw Simon and Andrew throwing in their nets and said to them, 'follow me.' We, the undersigned, have earnestly taken to heart these words of Mark, and being of the fisherman's calling we would also follow Jesus. May this little collection serve for the furtherance of the mission work. We shall, as far as it lies in our power, continue to put together our mite." The box contained a few dollars in coppers.

On the other hand, Br. Heath has to report in a less favourable strain: "Vice and ungodliness are prevalent amongst the blacks, and are not without effect upon members of Christian congregations. Intercourse with the worldly-minded, draws many away to the unfruitful works of darkness. Lying, swearing, drunkenness and immorality are amongst the sins which grieve the missionary, and urge him with unwearied zeal and prayerful earnestness to throw out the Gospel-net and to watch over the welfare of his flock."

In addition to the distress from poverty and dearth, another misfortune befel the island in 1867, when a dreadful conflagration broke out in Basseterre, which destroyed a great part of the town. The houses being built of wood, as is usual in the West Indies, it was not possible to prevent the fire from spreading. Even the English cathedral which stood alone, and had recently been erected at considerable cost, was burnt down. Our mission-premises were spared, but some 200 members of the Church lost their all. The Government did much to assist the sufferers, and Br. Heath and others were commissioned to distribute help to the necessitous. Br. Reichstein writing of this event says: "The Lord has powerfully spoken to us by fire, as by the storm and earthquake which preceded the fire, but whether there will be a general turning to repentance, it is hard to say. Many neither recognize the hand of God in these experiences, nor regard sin as the cause of these visitations. Externally the condition of the negroes grows worse, the planters' principle of conduct towards them being to fix the rate of payment as low as possible, only to employ the young, strong and hearty, and to let the old and weak shift for themselves. Every inch of ground is used for the cultivation of sugar, and thus the negroes lose the opportunity of raising their own provisions. The working class is growing poorer. In spite of all these disadvantages, there is a great readiness on the part of our people to do all they can towards maintaining the mission. We are thankful that we have here at Bethesda a teacher, Joseph Williams, who exercises a very beneficial influence on the young people."

In 1868, Br. and Sr. Heath, after many years of faithful and successful service returned to England, and the duties of superin

tendent devolved upon Br. Mumford, who returned to the island. This post he held until 1872, when he retired from the mission, after 23 years' service in the West Indies, and returned with his wife to England.

In the following year, their place was taken by Br. and Sr. Lichtenthaeler from Jamaica, who again were succeeded by Br. and Sr. E. Zippel, of Antigua.

The mission lost a valuable labourer of great faithfulness and self-sacrifice in Br. Adolph Reichstein, who was obliged by illness to return home to Neumünster near Zürich, where, after protracted sufferings, he departed this life, in March 1871. In addition to his many gifts as missionary, this modest, unassuming man had considerable talent as painter and draughtsman.

On the 21st of August, 1871, a hurricane, after visiting other islands, especially St. Thomas and Antigua, also swept over St. Kitts, and did much damage. The loss in houses and property in town and country was very great; but our stations were most mercifully and wonderfully preserved from harm, with the exception of some slight damages to the buildings. In the churches and schools of the brethren, many homeless persons found a welcome refuge. For the generous aid sent by Christian friends in Europe for sufferers, both the missionaries and their people were very grateful.

On the 1st of November, 1874, the new church in Bethel was solemnly consecrated. In the months of April and May of the present year, 1877, the one-hundredth anniversary of the mission of the brethren was celebrated at all stations in the island with praise and thanksgiving.

Herewith we close our narrative, in which we have brought forward the principal events of the history of St. Kitts Mission, the secret workings of which, however, are known alone to Him who seeth in secret, who is the Omnipotent searcher of all hearts. Praise be to Him for His mercy, which has done great things for the mission-work in St. Kitts, and graciously sustained it during a whole century. We may be certain that in the midst of the innumerable company from every people and tongue, which shall meet before the throne of God, there will be many blessed ones who will have been saved from heathenism and sin by the faithful preaching of the Gospel in this mission-field; and we may rejoice that He Himself will be the great and eternally precious reward of all who, as faithful servants, have borne, fought and striven for Him, and in His name. May He continue to grant His blessing on this work, and accompany His word with the testimony of the Spirit. May the inhabitants of the island which formerly, while enshrouded in heathen darkness, was the scene of intense misery, never forget what they owe to the spread of the Gospel. And may *we*, by this retrospective glance at the history of the St. Kitt's mission, be anew encouraged to take an active part in the great work of evangelizing the heathen world, according to the opportunities and means which God places at our disposal.



